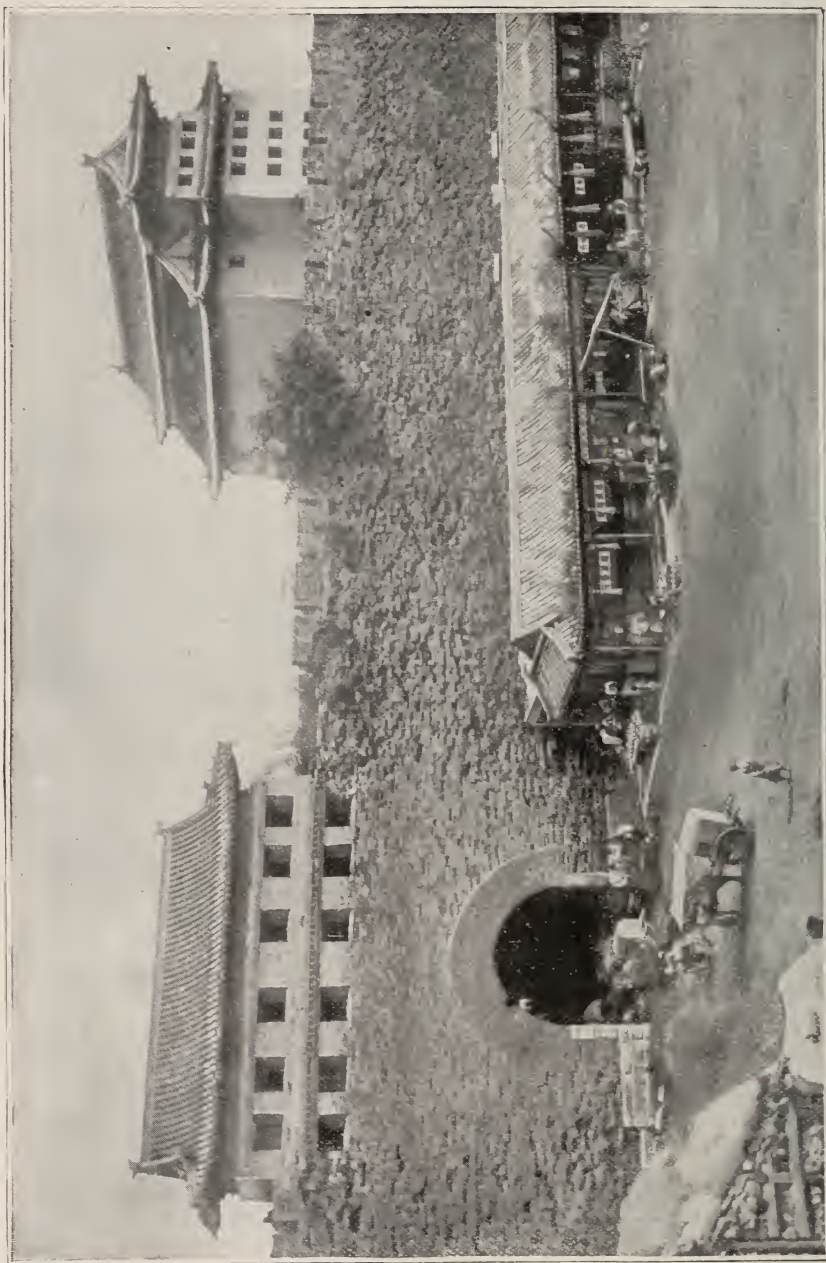


Division I
Section 4
No. 7



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THE INNER EAST GATE OF PEKING.

Peking has a double wall each of which has sixteen gates surmounted by towers. The space between the walls, several acres in extent, is supposed to be kept free for military purposes; but a few small shops have found foothold within it.

THE MISSIONARY REVIEW OF THE WORLD.

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MIRACLES OF MISSIONS.—XXVI.

THE STORY OF MACKAY AND FORMOSA.*

BY THE EDITOR-IN-CHIEF.

If one were called upon to select from all missionary literature three of the most fascinating stories of modern missions, he could hardly choose any of more romantic and heroic interest than the career of John Williams in the South Seas, of Robert W. McAll in France, and of George L. Mackay in Formosa, each of which covers about twenty-two years.

Reference has been made in these pages in a previous issue† to the marvels which Dr. Mackay has seen wrought in the Beautiful Isle in a score of years; but the recent appearance of his own ampler narrative, in a book of three hundred and fifty pages, with original illustrations, prompts a further emphasis upon this singularly apostolic example of missionary endeavor and triumphant success.

There are some features of this volume which we may pass by in a word, as they do not immediately concern our present purpose, namely, the scientific contributions which it contains to various departments of knowledge. A large part of this work is occupied with careful and scholarly accounts of the ethnological, zoological, geographical, botanical, geological, mineralogical, and other features of the island and its inhabitants. But for most readers the main interest will be found in the chapters (XIV.—XXXVI. inclusive) which are filled with the simple, grand, unpretentious story of the trials and triumphs of his purely missionary labors.

He opens this second third of his narrative by an express declaration that his primary purpose in going to Formosa was, not to gather knowledge of the physical and racial condition of the island, but to evangelize the people, and the rest of the story abounds in proofs of his sincerity. Our friend Mackay pursued methods for over twenty years among the

* "From Far Formosa." Fleming H. Revell Company, New York, Chicago, and Toronto.

† July, 1894.

Formosans which are both a rebuke and a refutation of the modern "advanced" notions both of theology and of sociology. For his conservatism he will be ridiculed by some modern innovators as a fossil, exemplifying the petrified, devitalized immobility and inflexibility of a dead orthodoxy and an antiquity that has no fragrance but the odor of decay. He holds by the old Bible from Genesis to Revelation. In his "Oxford College" none of the higher criticism of the English Oxford finds even countenance. Some of the Oxonian princes would not be allowed a chair in that institution even if they brought an endowment with them. Dr. Mackay believes that the Church of the apostolic age is still the pattern for our age, and that the innovations and improvements of the boastful nineteenth century are attempts to paint the lily or burnish the fine gold.

The book is indirectly an autobiography—in outlining the work the missionary has, unconsciously perhaps, profiled his own character, and that character is a study. What pertinacity! never abandoning what he undertakes until it is accomplished. Out of disaster and defeat organizing victory. What courage—almost reckless daring! Driven out of his mission premises by a riotous Chinese mob, at peril of life, only to rebuild on the very site, not one inch one way or the other, and in the face of diabolical opposition boldly replace the obnoxious sign "Jesus' Holy Temple"—holding his ground, quietly but firmly and fearlessly confronting even the most violent opposition, until he conquers not only a peace, but a positive welcome.

What simple yet effective sort of evangelism! Three features may describe it: uncompromising and unwearied preaching of Christ crucified, aggressive measures in gathering converts and organizing churches, and training a native ministry and placing native pastors in self-supporting congregations. All else is tributary and subordinate to these ends. Christian education, evangelistic tours accompanied by his students, medical work and hospital training, these and much more are lines of converging effort whose focal center is the winning of a whole people to Christ.

If there be any of our readers who have been tempted to lose faith in the old Gospel and its simple ways of reaching men, and incline to think of the methods of the apostles as a range of extinct volcanoes, we advise such to find in this work a new *elixir vitæ* to quicken and revive their confidence in God's eternal truth and Spirit. We feel, after perusal of this narrative, as tho we had been filling ourselves with spiritual oxygen and ozone, and were exhilarated instead of enervated, strengthened instead of weakened. There is something Pauline in this man's faith in his message, something Elijah-like in his confidence in prayer, something Napoleonic in his audacity, something Spurgeonian in his fidelity.

This apostle of Formosa is no idler. We can safely commend his industry to those who, like him, lay claim to no genius. He felt, on landing in Formosa, that the first necessity was a knowledge of the language, especially the colloquial, as his aim, first of all, was the oral proclamation

of the Gospel. He first mastered the eight tones of the Formosan dialect, and then a few words—enough to become a basis of communication with the natives. Then he deliberately accosted the herd-boys that tended the water buffaloes, won them over by concessions to their impertinent curiosity, showing them his watch and letting them feel his clothes and buttons, until they awaited his coming with eagerness; and every day he spent hours with them, studying their manners, watching their words and noting down their phrases, until his vocabulary grew with astonishing rapidity. He shunned everybody who could speak his own language, that he might compel himself to learn theirs; and within five months he had so far drilled his tongue to the strange art of speaking Formosan that he was actually able to *preach his first sermon*, and the text, “What must I do to be saved?” may show what sort of a beginning he made.

While studying the spoken dialect by day he worked at the written characters by night, sometimes giving hours to find out the meaning of one character, until he could use them also intelligently and discriminately.

Mackay felt that he needed, as his first step toward the realization of his purpose among the Formosans, a young man, a native, converted, intelligent and active. Long before reaching the island he had breathed this request to God, and almost immediately after beginning his work that prayer was conspicuously answered in the conversion of A Hoa in May, 1872. That young man became not only a Christian and a student, but a preacher and teacher, and after twenty-three years remains the main pillar on which rests the burden of the sixty churches of North Formosa—a kind of bishop over the whole diocese. He and all others who followed his example in embracing Christ have been taught the fundamental truth that every Christian is a missionary, and that the salvation of one's own soul is not to be the sole or even foremost object of pursuit.

Dr. Mackay's educational methods are unique in their common sense. One of his first tools in this work was a map of the world, that he might show his pupils that China does not—as Chinese maps make out—fill the whole geographical area, but is only one among many great nations. From geography he led on to astronomy, and gave some hints of the greatness of a creation in which even this world is but as a small grain of dust, and from the works of God led the mind up to the Creator.

But the training of his converts was, above all, directed to service as its end. Hence he taught them never to say no when called on to witness, or work, or war for the Master. Audible prayer, and in the presence of others, words of witness, and more extended debates and addresses before their fellow-students, with mutual criticism, constituted part of their training. If there was hesitation in bearing testimony even before foes, the words of the good old Scotch paraphrase,

“I'm not ashamed to own my Lord,
Or to defend His cause,”

put iron into their blood and gave them nerve to face ridicule and opposition.

Best of all, these converts learned to confront personal *peril* for the sake of the Gospel and its Lord. They went about with Mackay on his evangelistic tours, everywhere, even among the savage tribes of the mountains. Whenever unusual risks were run he bade them, if at all faint-hearted, to withdraw and leave him to confront danger alone ; but with surprising unanimity and uniformity they refused to forsake him or be dismayed even when life itself might pay the forfeit. And when not only threats, but acts of violence had to be endured, they rejoiced at being counted worthy to suffer shame and injury for the name of Christ.

One of Mackay's earliest attempts at bringing these Formosans to the sense of sin was the pasting up of the Ten Commandments on a large sheet of Chinese paper, replacing it when pulled down and destroyed, until at last it was let alone. He thus compelled transgressors to face the Law they had not kept, and feel the point of its darts of accusation. No wonder if that Law, first of all, rebuked and condemned their idolatry, since the first two commandments are directed against all other gods save Jehovah, and forbid even His worship to be corrupted by the use of graven images. And one of the most notable fruits of Dr. Mackay's work in Formosa has been the voluntary abandonment, surrender, and destruction of idol gods. When the first of the chapels was built, at Go-ko-hi, more than one hundred and fifty declared their renunciation of idols and desire for Christian teaching. Few things are more moving in this narrative than these demolitions of idols. In the museum at Tamsui may be seen the god of the North Pole, the god of the kitchen, and the god of war, before which a hillman of seventy-four years had bowed himself for threescore years and ten. At Lam-kham, Mackay preached his first sermon with eight idols set on the table before him, surrendered by their devotees ; at one fishing village he more than once dried his clothes before fires whose fuel was idolatrous paper, ancestral tablets, and abandoned idols. In another village five hundred people had thrown away their idols ; and in Ka-le-oan, where a converted cook had been preaching the Gospel in his crude way, Mackay found the people ready for decisive action. He asked all who were for the true God to clean their houses of all idols and take a bold stand. A council was held in which *five villages* were unanimous to a man in wanting to worship the Jehovah God. An idol fane, built for themselves at a cost of \$2000, was handed over for chapel services. The next day a procession went from village to village and house to house, until the entire idolatrous paraphernalia of them were gathered in baskets. These were carried to a yard near the idol temple, and a large pile built of mock money, tablets, incense sticks, flags, and idols. A crowd thronged the place and vied with each other in firing the heap and exhibiting contempt for the dirty, greasy old images. One chief took particular delight in thrusting the objects they had worshipped further into the flames or in



From "From Far Formosa"

BOUND FOR THE KI-LAI PLAIN.

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pulling out and holding up to derisive laughter some half-burned "goddess of mercy."

Then followed a service in the temple, when the hundredth Psalm was sung, as may be imagined, with full hearts and loud voices. The simple entry in Mackay's journal which records this triumph of the Gospel is as follows—it reminds one of the nineteenth chapter of the Acts, and the brief record there given of the conversion of the magians of Ephesus, and the holocaust formed of the blazing books of their occult arts :

"Nearly five hundred idolaters cleaned their houses in our presence.

"They declared themselves anxious to worship the Lord and Redeemer.

"They gave a temple built for idols as a house in which to meet and worship the only living and true God.

"Are missions a failure?"

Among other conspicuous triumphs of the Gospel was the frequent conversion of the *leaders* in violent opposition and malicious conspiracy.

The story of "how Bangkah was taken" is a little epic in itself. This Gibraltar of heathenism was intensely hostile to foreigners, even foreign merchants. For pride and arrogance, idolatry and sensuality, violence and outrage, this metropolis of North Formosa takes the palm. When Mackay made up his mind that God's time had come to take this Jericho, he calmly marched toward it with his little band of students. In December, 1877, altho the authorities forbade all citizens to give him any shelter, he rented a hovel and consecrated with prayer "Jesus' Holy Temple." Compelled to vacate these premises, he at once secured others; and when the roof was torn from over his head and the foundations dug up, and he was ordered to leave the city, his only reply was to show his Bible and his forceps, and tell the mandarin that he should stay, and go on pulling teeth and preaching Christ. In the face of all risks he held his ground, and rebuilt his mission house on the very spot where the previous one stood. Again that building was destroyed by the looters during the French invasion of 1884, but a stone church with a spire seventy feet high now points the people of Bangkah to the God of the fearless missionary; and sixteen years after he made his first entry into Bangkah only to be stoned and beaten, he was escorted through the streets by eight bands of music, with a procession of hundreds of officials and head men, magistrates and mandarins, and companies of militia, with every token of respect that the ingenuity of the people could devise. Bangkah had been captured, and as in the case of Jericho, not a carnal blow had been struck!

Many were the proofs in Mackay's experience that the Book of God is still the sword of the Spirit. More than one of the literati were led to accept its teachings by the sublime account of the origin of all things in the opening chapter of the Beginning. Converts were taught by Mackay to trust the promises of that book, and in the crises of danger they took refuge in the assurance that "as the mountains are round about Jerusalem,

so the Lord is round about them that fear Him." "Thou shalt not be afraid for the terror by night nor for the arrow that flieth by day." They read such promises, and they believed God's words and rested in the shelter of His wings.

These Formosan converts have proved themselves able to endure hardness as good soldiers of Jesus Christ. At Sintiam the mob found the communion roll and marked every name on it for a victim. They began with the first and set fire to his dwelling, plundering, beating, and seeking to kill. But they found that death by drowning, torture by bamboo strips bound about the fingers till the blood oozed at the finger tips, hanging up by the queue—all these inventions of fiendish hate were unavailing. Thirty-six families in that one town were left homeless and utterly destitute, but they stood by their Lord. Those who think the days of voluntary martyrdom past should read the story of Formosa. Persecutions and hardships only bound these simple primitive disciples more closely to their Lord, and illustrated the ancient maxim that "the blood of the martyrs is the seed of the church."

The incidental charms of Mackay's narrative are not by any means to be slightly passed over. For instance, he hints a peculiar reason for building spires on his better chapels. He says they are a standing disproof of the absurd Chinese superstition about *feng-shuy*, or good luck. For instance, it is a popular belief that a sort of equilibrium or indefinable something exists in air and earth which cannot with impunity be trifled with; that, to raise a building high in air is destructive of this subtle equilibrium, and they expect to see it swaying and falling, or some other wreck to ensue from this unbalancing of things. To have a church with a spire *continue to stand* is a perpetual refutation of these superstitious notions.

Mackay's courage is allied with encouragement. He says—and it is a remarkable testimony—"I never saw anything to discourage in twenty-three long years in Formosa." But this is the optimism of faith. He persisted when not a soul would hear his words in village after village, because he felt that his business was to do his duty independent of what men call encouragements or discouragements. Believing that one with God is a majority, he did not stop to count converts, or consult appearances, or measure visible results, but rested on the assurance that God's word shall not return unto Him void, and his simple faith has had an unexpectedly quick and abundant reward.

When, in 1888, Dr. Warburg, from Hamburg, Germany, made a tour of Formosa in the interests of natural science, on parting he left this testimony:

"I have seen sixteen chapels and people in them worshipping God. I have also seen native preachers standing on platforms preaching the truths of Christianity. *I never saw anything like it before.* If people in Hamburg saw what I have seen they would contribute for foreign missions. If scientific skeptics had traveled with a missionary as I have, and witnessed

what I have on this plain, they would assume a different attitude toward the heralds of the cross."

To all of which we can only add our own word of testimony, that, to witness such results from the preaching of the Gospel, is to see a new door opened in Heaven, and a new proof that, in the horizon of missions, heaven and earth meet in the radiance of a celestial dawning.

THE RELIGIOUS HISTORY OF CHINA : AN OBJECT LESSON.*

BY W. P. MEARS, M.A., M.D.

Two vast countries—which comprise between them nearly half the square mileage of the habitable globe, and together contain little short of a moiety of the population of the whole world—two countries—which have remained from prehistoric ages till the days of the present generation shrouded in an impenetrable mystery denser than could be pierced by the utmost repeated efforts of the great nations of the earth, Pagan and Christian alike—these two countries, Africa and China, have now, in the province of God, opened out, like maps unrolled, before missionary effort and commercial enterprise, under the very eyes of many who have not yet reached the meridian of life.

To those who are called of God to be fellow-heirs with Him to whom the heathen are given for an inheritance, and the uttermost parts of the earth for a possession, how grand is the opportunity, how great the privilege, how urgent the command to enter upon the promised heritage in His Name, and to gather out, with His Son, the people whom He has therein formed for Himself ! When God has set the door of the dungeon wide open, and is showing—not in a vision, as in that of Macedonia, but in actual fact—the fearful condition of those within, bound, as they are, by the devil, in helplessness as to the healing of their bodies and in hopelessness as to the salvation of their souls—dare any mere man disregard the cry which is rising to high heaven from the horrible pit, or hesitate for one moment, least of all on any purely personal or selfish ground, to pass on the aid, spiritual and moral, temporal and material, which God has given to the members of His Church, not only for their own comfort, but, rather, for the comfort of others, whose thanks may redound to His glory ?

Tho Africa and China are in close resemblance in their past seclusion from the rest of the world and in their present demand upon the whole Church of God, yet, as between themselves, they are in striking contrast. The one is occupied by innumerable, petty, savage tribes, without history or literature, sunken in the grossest superstition, engaged in constant feud each with the rest, and dominated all alike by continuous

* This valuable paper—one of the best we have ever seen on this theme—we take the liberty to reprint from that valuable magazine, *The Church Missionary Intelligencer*.—EDITOR.

fear of the slave-dealer. The other is inhabited by the vast multitudes of a great and civilized nation, whose tradition forms an unbroken record from the time of Abraham, whose literary activity, scarcely later in origin, is without end—a nation possessed of the grandest moral teaching, apart from revelation, which the world has ever seen—a nation which has engulfed without sign more than a score of dynasties, native and foreign, and has come to regard all other peoples as but modern, barbarian, and tributary. In China the Christian missionary finds himself assailed not by the fierce war cry of fanatical superstition, but by the weary sigh of hopeless pessimism; finds his work to lie not in a tangled swamp of gross paganism, but in a dry desert of blank indifference.

China, however, not only presents a striking contrast to Africa as regards its religious state, but also offers to modern Christendom a terrible object-lesson as regards its religious history. In the glorious sunlight of the Gospel, China, so far as its national, religious “time spirit” is concerned, looms before the world of men as the moon before the earth—a warning and a portent; retaining petrified, as it were, its ancient religious form, with all phases of real religious existence behind it, without radiant light outward, without spirit of life within.

In these days—when, in practice, the fact of the providence of God is ceasing to be recognized as essential to the governance of His world; when, in thought, the doctrine of the fall of humanity is being replaced by a theory of the evolution of religion; when, in ethics, the love of God as a spring of action is being set on one side in favor of a social altruism; when, in religion, a trust in the grace of God which brings salvation is being superseded by a belief in a tendency of human nature which makes for righteousness; in these days, and in regard to each of these points, a weighty lesson is offered by the religious history of China.

If that history shows one thing more plainly than another, it is the fact, not of the evolution of religion, but of the natural inclination of the human heart, when left to itself, to introduce its own inventions in place of the service of God, and to separate itself further and further from Him in a process of spiritual decay and death. For that *reverence* due to the Supreme Ruler of the universe which had been brought by their forefathers from the West, the Chinese substituted worship of spirits and of the powers of heaven and earth, and so, losing sight of God, came to give themselves into actual servitude, as at this day, to the supposed influences of the purely material objects of nature.* So, also, in place of *service* to God they put duty to man, and thus, losing knowledge of binding moral sanction, came at the last to regard even duty to man as a matter of mere utility and expediency. Hence the mass of the people were left to fall an easy prey to idolatry; and are to-day, before our eyes, lying bound in

* In the system of geomancy comprised under the title “fêng-shui,” literally (the influences of) wind and water.

body and soul by the power of the devil, whose image is their national emblem, whose trail is over all their land. Hence, too, the leaders of the people, the literary aristocracy, were led to profess a soulless creed, of which the present issue has been well described by an eminent authority* as "materialism put in action."

The study of the religious history of China, then, has a living interest very different from that of the discussion, now necessarily academic, of the religions and philosophies of Greece or Rome. While these long since disappeared as molding forces from the lives of men in general, the native creed of China, at least as ancient in its origin, began to settle into its present form more than two thousand five hundred years ago, and to-day—devoid of power of life though it has become—is still reverentially regarded by more than a quarter of the human race.

A comparison, at any length, between Western pre-Christian philosophies and those of China would be outside the scope of an article in a missionary journal, even were space available. Such a comparison would show, however, that at the very time when, in Persia, Greece, and elsewhere, men were most actively searching for a key to the mystery of life, at that very time Chinese sages and philosophers were engaged in identically the same task; nay more, it would bring out the fact that the sages and philosophers of the East thought the same thoughts, expressed them under corresponding forms, and drew from them similarly divergent conclusions, whether speculative or moral, as did their contemporaries in the West.† The most important use of such a comparison, perhaps, would be the demonstration that the search for an explanation of life was most keen, even if it did not actually arise, at a period—600–250 B.C.—when Chinese religious thought had fallen into a stage of decadence; when, indeed, it was blindly struggling after, or reaching out for, that which it was losing or had lost, namely, a knowledge of God the Preserver and Ruler. Yet even in that stage of decadence some of its speculations took a flight higher than those of any of the pre-Christian Western systems outside the influence of revealed religion; and issued in ethical doctrine which, in comparison with the moral teaching of those systems, lay on a far higher plane. The explanation is doubtless to be found in the extraordinarily conservative instinct of the Chinese, and their associated traditional habit of reverence for the past; an instinct and a habit which, during the early ages of the national existence and well on into historic time, held fast, as a fundamental fact, that belief in one supreme and beneficent Governor of the universe which had been brought by their forefathers from their original home in Southwestern Asia. The loss of that belief formed the *first great downward step* in the religious life of the nation.

* Huc, *Chinese Empire*, ch. iv.

† See "Comparative Sketch of Philosophy, Ethics, and Religion of Tâoism," *China Review*, 1891, by Author; also "Note on Philosophy of Chwang-tsze," by Canon Aubrey Moore, in *Works of Chuang-Tsü*, by H. A. Giles (Quaritch, 1889).

In the writings of the sages and philosophers of the period just referred to—of Laô-tsze (b. 604 B.C.), of Confucius (551–478 B.C.), of their respective great successors and exponents, Chwang-tsze (b. 330 B.C.), and Mencius (372–289 B.C.), and of others—frequent references are made to an earlier time when public and private religion was unaffected, and social and personal morality unstained; and, occasionally, to a still earlier primeval and golden age, when men lived lives of simplicity and innocence, free from care and strife and evil. All four philosophers dealt with the same materials handed down from the past; all four recognized how far mankind had fallen; all four wished above all things to lead men back to the original happy state. They took, however, divergent roads. Confucius and Mencius, men of critical intellect, could find no solid ground in traditional belief or in metaphysical speculation, on which to rest. They could rely on nothing but authority supported by evidence; and could accept as their ethical standard only codified rules and observances dealing solely with the duty of man to man—rules and observances based on innate reason and conscience, learned under instruction by laborious application, and carried into practice by sheer force of will. On the other hand, Laô-tsze and Chwang-tsze, the founders of Taoism, sought to guide men into the old paths not by any human effort, and still less by any system of external rules, but by the entire surrender of the will and of the whole being to the creating and preserving self-existing Existence behind the universe; whose personal attributes—infinite power, wisdom, justice, righteousness, and love (in which last all the others found their summation)—would then, in proportion to that surrender, be so spontaneously developed on man's immortal spirit as to save it from destruction "on the lathe of heaven," and be so outwardly manifested in man's mortal life as to draw all men into harmony and peace and rest. The wonderful system of doctrine and morals thus elaborated—a system which carried man to the very edge of that impassable gulf over which he can cross only by the light of the revelation of God in Christ and by the power of the Holy Spirit—not only far transcended the teaching and practice of any other heathen school, Eastern or Western, but was diametrically and in all points opposed to that of Confucius, and particularly to that of his great successor, Mencius. It was the last dim, struggling outflash, as it were, of the light which had been vouchsafed to the nation in its youth; and its speedy extinction marked the *second great downward step* of the nation in religious life. This step the people took when they turned to ungodliness (human righteousness) from that which might be known of God, and was manifest to them, which God had showed them—the invisible things of Him from the creation of the world, even His eternal power and godhead; so that they were left without excuse (Rom. 1:18–20).

Deprived of help in this life and of hope for the next by their first downward step, when they forgot God, and shut in to themselves, by the deliberate declension of their second step, when they turned away from

“that which may be known of God” to a purely human, artificial, secular, and utilitarian code of morals, the nation took yet a *third step, lower still*. They became vain in their imagination and their heart was darkened. Professing themselves to be wise they became fools. In their Confucian system of morality and in their worship of ancestors and of the powers of heaven and earth, of the mountains and the rivers, they “worshipped and served the creature more than the Creator.” They converted the teaching* which had held up to them the last expiring gleam of higher and spiritual religion into a system of gross idolatry ; and “changed the glory of the uncorruptible God” (so far as they had known it) “into an image made like to corruptible man” (Rom. 1 : 21–23, 25). For the help in trouble of which they stood in need they turned to geomancy and magic ; for the satisfaction of the yearnings of the spirit, which their own idols could not give, they eagerly embraced the tenets of Buddhism.† Even these tenets proved to be too high for them, and were speedily merged in the products of the then recent growth of native idolatry.

There remained but one—*fourth*—step more ; a step followed hesitatingly and at a distance by the uneducated masses, but taken boldly by the literary aristocracy, namely, a lapse into thorough-going *agnosticism, materialism, and religious indifference*. “They did not like to retain God in their knowledge” (Rom. 1 : 28), but explained away as signifying merely impersonal principle or reason even the very names given to Him in the old classics. With Confucius (but without his personal reverence for and belief in the Supreme) they asked, “When we do not know about this life how can we know about death (and what comes after it)?” ‡ or in other words, “When our life is full of pressing concerns of the present time, why should we burden ourselves with thoughts of a future of which we know nothing?” So the end of it all was hopeless, often cynical, pessimism. With individuals as with nations, in private as in public life, the beginning of evil is in forgetfulness of God, the end in helpless slavery to the world, the flesh, and the devil.

The sketch just outlined refers only to the history of the national religious spirit and tendency. Beside the two great systems of Confucianism and Tâoism alluded to, there have appeared from time to time many minor schools, teaching views, some good, some bad, very different from those put forward by either early Confucianist or early Tâoist ; just as there are still many individuals and groups of individuals who long for some more satisfying food for the soul than the utterly dry husks which form the orthodox staple supplied “by authority.” The general process has been—as before said—not one of evolution but of downgrade devolution. Surely it would seem as if it were an incidental part of the great purpose, which has kept the Chinese for long ages shut in to themselves, to demonstrate on a grand scale and at long-drawn-out length how man whom

* Of early Tâoism.

† In the first century A.D.

‡ Confucian “Analects,” ch. xi., sec. xi.

"God hath made upright" (Eccl. 7 : 29), turns from his Maker to follow his own imagination, even under conditions of circumstance and habit the most favorable for preserving the great fundamental truth of all true religion that "God is, and that He is a rewarder of them that diligently seek Him" (Heb. 11 : 6). In this respect the religious history of China forms a *complement and a contrast to that of the Hebrews*. The former shows the process of degeneration at work uninterruptedly ; the latter proves how it can be restrained and stopped only by the direct intervention of God Himself in guidance and revelation. Over and over again, in spite of law and of prophets, did the Jews commence to take the same downward course as the Chinese ; and over and over again were they checked and turned back by the punishments and by the love of God. Not, indeed, till the captivity did they come—as a nation—to grasp once for all the foundation fact which is embodied in the First Commandment, and to finally shake themselves clear of the sin condemned in the Second. Truly neither a man nor a nation can return to God, can do aught but wander from God, "except the Father draw him."

The four steps of declension were, of course, *not sudden but gradual*. Thus as to the *first* : it is true that at the date of the earliest authentic records*—say, before the twelfth century B.C., the supreme object of worship was one High God, who governed all the affairs of men with all-pervading righteousness and goodness. Yet even in those writings there is clear proof that there was associated with that worship, though in a secondary degree, the worship of spirits of the departed and of tutelary deities (canonized heroes or sages) who presided over individual families, or localities or arts, under the supreme governance of God. Such secondary worship was very similar in not a few respects to that accorded to saints in Roman Catholic countries. It is also true that with religious observances there was combined the use of divination in conjunction with previous purification, fasting, and prayer—divination seemingly not very different to that alluded to in the history of Joseph, of Balaam, and of others in the earlier parts of the Old Testament. But it is no less clear that idolatry was not practised,† and that morality—political, social, and personal—rested for its sanction directly on the relation of man to the supreme Ruler of the universe. The title given to Him is never used in

* The earlier national odes, which, with later odes, make up the Si-King or Book of Poetry—a classic which Confucius regarded with veneration, and spoke of as a most important subject for moral study. For authenticity and dates see Professor Legge's *Prolegomena to the Si-King in his Chinese Classics*.

† The great Chinese historian, Sze Ma-Ts'ien (of the first century B.C.), whose work is still the standard history, narrates (in the *Annals of Yin*) how that "King Wu-Yih (one of the last kings of the Yin dynasty) was not virtuous. He made a statue in human form, and called it (by the name of) a heavenly spirit. As if it had intelligence, he made demands upon it. (Shortly afterward), when hunting, he was struck dead by lightning." His sons followed in his steps, and his dynasty in the third generation later was accordingly destroyed. "These (and other similar facts) show clearly," says Sze Ma-Ts'ien in his essay on "The Worship of Heaven and Earth," "that all the dynasties without exception owed their establishment to piety and reverence, but fell little by little through negligence (in regard to those duties)."

the most ancient classics for any other being, mortal or immortal, and is interchanged solely with the name—"Heaven"—used in the same way as it is sometimes used in our own day.* The association of ideas, so originating, acting in combination with the ancient as well as present Chinese dislike to the use of proper or personal names in addresses to superiors, led insensibly to the substitution of the *worship of the powers* (the subtle influences) of heaven for the worship of God. On the other hand, the tutelary deification of ancient sages and heroes tended in a similar way to the worship of the powers (the natural forces) of earth. In course of time, there was further associated with the worship of the influences of heaven that of mythical sovereigns whose virtues were said to have been heavenly and divine; and with the worship of the forces of earth that of legendary personages whose services had added to the material welfare of the nation. So (probably in the early period of the Han dynasty—second century B.C.) the four mythical sovereigns before alluded to (with whom was grouped, as a fifth, the founder of the Han dynasty) came to receive, individually, the title "*Supreme Ruler*," which was originally given to God alone, and, collectively, the name "Heaven," which was originally limited in the same way. To preserve the idea of oneness these "five planetary gods" were subordinated to or comprehended in a vague abstraction, for which a term was borrowed which, also, had been previously limited to God—viz., the Grand Unity (or One)—an abstraction understood and defined by no one, not even by the man himself (Mieu Ki) who proposed the use of the term in this connection. So arose the modern *worship of heaven*. On the other hand the benefactors of the nation in material things came at a much earlier date to be regarded as spirits presiding over the earth and the mountains and the rivers. Of these tutelary deities the most important was Prince K'i, the legendary ancestor of the Chau dynasty,† who was said to have brought the country under regular

* Apart from the internal evidence of the classics themselves as to the early belief in one Supreme Being, without form, Omnipotent, Omniscient, Omnipresent, governing the world and all its inhabitants with all discriminating justice and goodness, there is such evidence as that of Chu-tse (of the twelfth century A.D.), a great, indeed one of the greatest of the later commentators, who, in criticising such a belief, denies that there is a Personal Being on high, who, as if He were a man, though without substance or image, regards the earth, directs men, is pleased with their virtue and is angry with their failure, as the old odes, he says, seem to assert. In so speaking Chu-tse recognizes the fact that worship was once offered to such a Being.

† Chinese legendary history commences with the time of the two great emperors, Yāo (2356-2258 B.C.) and Shun (2255-2208 B.C.), who were regarded by Confucius as embodiments of perfect virtue, but by Lāo-tse and Chwang-tse as "robbers," who had taken from the people the beliefs of the mythical golden age and had substituted a fraudulent code of human virtue. Next to Yāo and Shun followed the Hsia dynasty, founded by the exertions of Yü the Great, in 2205 B.C., and ended by the overthrow of the abandoned and savage tyrant, Kieh, in 1767 B.C. by T'ang, the Completer. T'ang, restoring humane and virtuous government, became the founder of the Shang dynasty, 1766 B.C. (called Yin during its last 250 years). Falling into moral decay like its predecessor, the Shang dynasty came to an end in the time of Chow Sin, a Chinese Nero, who was deposed by King Wu, the son of King Wān, the first monarch of the Chau dynasty, in 1122 B.C. This last-named dynasty continued nominally until B.C. 249, though with rapidly failing power after the commencement of the true historical period in B.C. 770. During its last 400 to 500 years its authority was treated with but little respect by the feudatory princes and vassal States, by whose intestine struggles the country was kept in continual ferment and disorder.

cultivation. Deified first as Prince Earth (or "genius of the soil") he became in later centuries identified with the earth itself. So arose the modern *worship of the earth*.

The first downward step had been slow ; the *second* was more rapid. In the midst of the confusion and evil which followed on the loosening of the bonds of good government and moral restraint during the instability and disruption of the latter half of the rule of the Chau dynasty, there arose, side by side, the two great teachers, Láo-tsze and Confucius, each animated by what appeared to him the almost vain hope of checking the current of destruction. Láo-tsze desired to turn it bodily back ; Confucius to regulate the State and the people against its onward rush ; but the former, in hopelessness, retired at last to the wilds beyond the western limits of the empire ; the latter died weary of the fight, and practically broken-hearted. Then disciples and followers took up the burden which the masters had found too heavy, but, in the distracted state of the kingdom, with even less apparent success. Broken up into numerous sects and schools, they spent their time largely in mutual conflict ; while each party for itself searched vainly for that reality which could give rest to the craving of the spirit, and for that power which could confer stability on social and political life. It was then—when the old *régime* was crumbling in ruin ; when the feudatory States were struggling to snatch what they could from the *débris* ; when the princes fought each for his own hand, and suppressed or perverted the ancient records to suit each his individual ambition—it was then that the minds of thoughtful men were stirred to unwonted activity, and sought in every direction for the peace which seemed to have left the earth.

The doctrines of the early Confucian and of the early Táoist schools will be afterward more fully alluded to. It may be said here, however, in addition to the remarks on a previous page, that (1) the Táoists, led by Chwangtze, regarded the nature of man as but a *screen*, worthless in itself, on which the attributes of the Tào (the Supreme)—particularly those of righteousness and love—should be displayed ; while (2) the Confucianists, headed by Mencius, held that human *nature, originally good*, needed only for its proper development that man should act in accordance with it. On the other hand, (3) Seun King, a learned writer of the same period, argued that man's nature was essentially evil, seeking only self-satisfaction, and, if followed, leading man in the end to a state of savageism. If man's nature were good, said he, it would not need like a crooked stick to be restrained into the semblance of straightness by external pressure, as of rules and laws. Again, the fact that men wished to do good proved that their nature was bad ; for the ugly wished to be beautiful, and the poor to be rich. Man craved for that which he did not possess. (4) A fourth school, led by the philosopher Káo, also of the same century as Seun King and Mencius, asserted, as their leading tenet, that human nature was as equally indifferent to good and evil as water to the direction in

which it might be led. By training and education, by habit and association, men became either virtuous or evil. (5) A fifth group, whose views came to be represented long afterward by Han Yu, the Duke of Literature, taught that some men were by nature good and some by nature bad.

Though these schools differed thus widely in their views as to the moral nature of man, yet all alike sought as their final object a development upon or in that nature of principles of humanitarianism and righteousness; the Taoist seeking perfection by obedience to the "way of heaven" (the enwrapping in heavenly virtue), the other four by conformity to the "way of man" (the performance of human duty).

There were, however, among other minor schools, three in particular, whose principles were at variance not only with those of the groups just mentioned, but with each other. Thus (6) Heu Hing, an itinerant philosopher of the time of Mencius, traveled with his disciples from place to place, clad in rough clothes and carrying instruments of husbandry, and taught that as the highest social happiness was, according to him, to be found in field labor, the sovereign, the magistrates, and the leaders of thought should be actual agriculturalists. Again (7) Yang Chu, in date somewhat anterior to Mencius, laid down one short rule for life, namely, "each for himself," and held to ridicule any effort but that of self-gratification. As with the Emperor Shun and with the sage Confucius, so, said he, was it with the tyrant Chow and the bandit Ch'ih, all alike died the same death, and all alike became but clods of earth. The lives of the former were laborious and bitter to the death; their fame such as no one who knew what was real would choose. The courses of the latter were brilliant and luxurious to the end, and the enjoyment which they had was such as no posthumous fame could give. Each man then should live only for his present pleasure, for neither the past nor the future was his. (8) In striking opposition to *Yang Chu* was *Mih Teih*, a teacher of the early part of the same fourth century B.C. Of the former, Mencius said, "If by plucking out one hair he could have benefited another man, he would not have done so;" and of the latter, "if by flaying himself alive he could have done good to his neighbor, he would not have hesitated so to do." *Mih Teih's* leading principle was that every man ought to love and serve all others. The cause of all disorder, so he taught, was to be found in the absence of mutual love. If a son was unfilial, it was because he loved himself best. So it was with a thief, and so also with contending princes and "warring states." Let mutual love only have sway, and all evil would disappear.

These instances of the teaching of schools, several of which were but short-lived, are cited simply to show how men at the most convulsive period of Chinese history were seeking after rest for the soul; how almost entirely (with the exception of the school of Chwang-tsze) they had lost faith in aid from above; and how far they had gone in taking their second downward step.

Philosophical speculations could not fill the void in men's hearts, however much they might satisfy the craving of men's minds. The yearning after some positive assurance of superhuman help for the present, and of lasting happiness for the future, could not be satiated by scholastic discussion. So it was that, while holding fast, as a guide to life, to the plain, straightforward code of human morality on which Confucius had set his mark of approbation, the people slipped down to their *third* step of actual idolatry. The transition was marked, perhaps, more sharply than the two earlier changes, and was indicated—as from the third to the first centuries B.C., by searches after the islands of the blessed, somewhere beyond the northeastern coasts of China—by practices of magic, in virtue of which the inhabitants of these islands and of the celestial spaces might be brought into communication with man—by attempts to discover, in the processes of alchemy, the philosopher's stone and the elixir of life—and by studies in astrology and in the powers of arithmetical numbers, which might lead to a knowledge of the movements of the spheres in their supposed relation to the lives and welfare of men.

Thus things were ripe for the advent of Buddhism in the next century, and for the subsequent *fourth* stage of gradual decay, during the present era, of religious life of every sort in China.

THE TÂOIST RELIGION.

BY ANDREW T. SIBBALD.

In an attempt to unravel the mysteries of the religions of the Chinese one is confused at the outset by the almost obliterated lines between the three leading forms of religion existing side by side. The process of amalgamation has gone on for so many centuries that one is liable to be misled in an effort to analyze the different creeds. The fact is that Buddhism, Tâoism, and Confucianism have existed until a belief in the distinctive phases of each has become quite common. And even those who nominally accept the Christian religion, either Catholic or Protestant, really add the new to the old faiths, and believe more or less in the four religions. It is thus true that in one mind may be found a belief in four primarily distinct and separate religions—each having added its quota toward a result whose aggregate beliefs are derived from wholly dissimilar sources; and the result is, as might be looked for, a unique specimen of religionist. In this paper I shall endeavor to indicate the particular features of Tâoism.

This system of religion is pronounced indigenous to China. Its founder was one Lâo-tse, who is supposed to have lived contemporaneously with Confucius, and to have been some years older than that celebrated philoso-

pher. The word *Tào* signifies *reason*, and therefore a *Tàoist* is a *rationalist*, in name at least ; but, in fact, the Tàoists are the most *irrational* of all the religionists of the East. The tendency in rationalism is toward the utter destruction of belief in the existence of unseen spirits of evil. Enlightened reason dethrones devils ; but Láo-tse created devils innumerable, and the chief concern of the Tàoist sect has always been to manipulate these emissaries of evil. Modern rationalists deny the existence of devils, and relegate them to the category of myths and to personified ideas.

Not so the rationalist of the Orient. He finds his greatest pleasure in contemplating the very atmosphere he breathes as filled with spirits constantly seeking his injury ; and to outwit his satanic majesty is the chief end of life.

The sect is founded on the monarchic plan. The chief high priest corresponds to the Pope in the Catholic religion, and all authority is vested in him. His decrees constitute the laws of the sect, and all power to perform miracles must come from him to the priesthood. He has the power to exorcise devils and to heal the sick and avert calamities, and this power he delegates to such of the priesthood as command his favor. Such delegated power, however, is held on sufferance and not on fee simple. It is not necessary that a priest gain favor with his royal highness to get this power, but he must retain said favor in order to hold the power. This has created a vast army of priests, who are the willing tools of the high priest ; and he is thus enabled to wield the most absolute and despotic power over the minds of the people.

The system has the most elaborated code of demonology, and it is likewise patterned after the political constitution of the empire. The head devil lives in the sea, and has been honored by the Chinese people by being adopted as their national emblem. The dragon flag which floats from every staff, from the dome of the royal palace at Peking to the mast-head of the humblest Chinese boat, testifies to the high esteem in which the chief devil of Láo-tse's followers is held. Then the multitude of lesser devils is so great that no man can number them ; and these are on the track of every man, woman, and child, seeking in all methods their injury. To watch the movements of this devil host, and to frustrate their designs, is the province of the Tàoist priests.

Here we have a decidedly interesting state of things. The very earth teeming with malicious demons ! Man everywhere exposed to their attacks, and but one avenue of escape—viz., through the intervention of the priests ! Is it a matter of surprise, therefore, that this priesthood wields such absolute power over the minds of the people ? They live on the fat of the land. They are consulted on all occasions, and their instructions are obeyed to the letter by their deluded followers. It is not to be wondered at that these priests look with disfavor upon the advent of Europeans ; that they fill the minds of the people with such antipathy to all

change from the established order. They are wise enough to forecast their own overthrow with the advent of a deeper intelligence.

The priests are celibates, perhaps with the thought that if they were to prove unequal to the task of managing a wife their prestige in devil manipulation might suffer. They keep aloof from the common life around them, and live in mountains and unfrequented and isolated places that they may the better impress their own superiority over their fellows.

The priests are called upon by the people when it is discovered that a home or village is infested by a devil. Devils have the power to materialize themselves into a piece of waste paper or dirt in order to get into the houses unobserved. These devils are not credited with a high order of intelligence. Chinese architecture is governed by this conception. The doors or main entrances are put in unexpected angles and niches in the walls, with the idea that they will fool the devils. They cut up the roof-lines on dwellings into fantastic shapes for the purpose of preventing devils using them for promenade purposes; and, as a matter of fact, these imps have hard work to get into the houses. But when they once get in, no power is able to get them out except the priest.

The white horse is a common form in which devils infest a community. They appear in the form of a white horse walking upon the city walls and over graveyards, and even stepping from one roof to another. They are thus seen by some truthful witness, and the evil omen soon gains currency.

The intervention of the nearest priest is sought, who takes a survey of the situation, and discovers the number of devils, if more than one, and calculates on the necessary steps to capture it or them. The financial ability of the community has much to do in determining the means of safety. If the locality is wealthy, or has a few wealthy men in it, the priests generally make out a strong case. He may require to call in other priests in consultation. All this time the people dwell in morbid fear, pending deliverance. At length the priests announce their ultimatum. It will require a fee of one hundred taels (\$140 American money) to procure safety. The money is raised by public subscription, and paid over to the priest in charge. Then the capture of the devils is the next step. A bottle or jar is secured for each devil, and the priests secure a bait in the shape of imitation gold and silver tinted paper (called joss paper). This paper is imitation money, and when it is reduced to spirit by being burned the devils do not know it from genuine money—here again showing their low mentality—and they enter the bottle in which the joss paper has been burned. When they are thus entrapped the bottle is sealed and carried away by the priest. Then the people feel grateful to their deliverer, and the priest has again proved his importance to the welfare of the community, and at the same time replenished his bank account. The "Tsung-li-Yamen," or office of the high priest of this sect, is a curiosity. It has large halls and rooms filled with dust-covered and sealed jars, in every one of which is confined a devil, captured on the above unique plan. And

were each and every jar filled with silver, I question if it would equal the sums paid for the capture of these imprisoned devils.

This demonology enters into every phase of Chinese life. The priest is the only medium between the people and their invisible foe. Not a voyage is undertaken until the devils are baited by burning bogus paper money. Not a wedding, but the priest is called in to decipher the omens for good or ill luck. And when a man is sick he is possessed of devils. Chills are the most common form of possession. What makes a man shake if he is not in the power of a devil? So the people believe, and a priest is called instead of a doctor, and prayers take the place of pills. Epileptic fits or convulsions are the devil in a malignant form; and if a man is taken thus in a crowded building, that building is rapidly deserted.

A good doctor could go among the Chinese, and by curing the sick, attending his physic by incantations, enthrone himself as a deity in the belief of that deluded people. When a man is dying, no money would induce a Chinaman to remain near him. I first met this fact on a Pacific steamer bound from San Francisco to Hong-kong. I was walking on the deck with the ship's surgeon, when a stream of Chinamen came rushing on deck from the lower decks like a colony of ants when disturbed. I asked what had caused such a stampede. The doctor replied that a Chinaman was dying. He hurried below, and found a man gasping his last breath with consumption. I discovered later, when pursuing my studies of Chinese religions, the secret of this strange stampede. The devil was after the soul of that poor consumptive, and the rest were not going to take any chances by remaining near him in the final struggle.

Not every wise-looking crow or magpie which alights upon the bough of a tree to rest is the innocent creature it appears to be, but a devil in disguise spying out the lay of the land. Nor do the frightened people seek relief by killing the bird of evil omen, but they call a priest to look into the matter. He generally advises that the tree be cut down in the night and removed.

Thus when the devil, *alias* a crow, returns to his perch he is fooled, and thrown off the track.

The ceremonies so often observed on occasions of death all have their origin in the demonology of the Taoists. Paper clothes, paper palaces, paper pipes, and paper money are burned when a man dies to provide the soul of the dead with means of bribing its way through the devil's kingdom to its rest, and the clothes burned are often patterned after high officials' gowns in order to impress more favorably the spirits encountered on the mysterious journey.

Taoist priests are called to consult the soul of the departed to ascertain its wishes. They discover the locality for burial, and indicate all details of this last service to the dead.

The Shanghai Railroad met its doom from this source. The priest informed the people that the rumbling noise of the cars and the steam-engine

were distasteful to the dead who filled the numerous mounds along its course. To appease the wrath of the dead, Chinese capitalists bought the road, with its equipments, and tore up the tracks, and stored the entire plant under sheds at Shanghai. Thus it is seen that this religion stands in the way of all innovations in that old country, and the first thing necessary in order to introduce railroads into China is to dethrone the priests and infuse a little common-sense into the people.

During the prevalence of the great famine in Northwestern China in 1874-78 there was an unusual flood in the valley of the Yang-tse-Kiang. The priests endeavored to solve the mystery of this uneven distribution of rain. The censure fell upon the royal household at Peking. It is the duty of the Emperor to enter the Temple of Heaven twice a year and invoke the blessings of Heaven upon the people. He always asks for rain among other things, and the impression obtained that the Emperor had hurriedly asked for rain, but had not taken the pains to state where he wanted it. The result was that floods came in some places, while famine from drought came in other parts of the empire. This feeling was producing a general spirit of revolt, when in 1878 the rains came to the rescue in the drought-smitten provinces.

A few of the more intelligent Chinamen at Shanghai with whom I have conversed exhibited an independence of thought which was exceptional. It showed a tendency to break away from the tyranny of ignorance and superstition, which tendency must eventually spread sufficiently to awaken an age of reason. And when it comes the Tâoist high priest must fold his tent and silently march away.

But the dominance of ignorance and the quackery of priests will hold China in slavery to an unreasoning fear and irrational faith for generations yet unborn. Yet the seeds of a better intelligence are being planted in this dark corner of the earth. The people observe that Europeans give no heed to imaginary devils, and nevertheless prosper without the intervention of priests; and thus the realization will eventually dawn upon them of how grievously their forefathers have been hoodwinked, cheated, and robbed by the reign of demonology, created and perpetuated for their own gain by the army of Tâoist priests.—*Harper's Weekly*.

THE EMPRESS DOWAGER OF CHINA.

BY REV. W. A. P. MARTIN, D.D., LL.D., PRESIDENT EMERITUS OF THE
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Nothing has done so much to make this august personage known to the people of Christendom as the presentation to her, on her sixtieth birthday, of a Bible by the Christian women of her own country.

Yet in the affairs of the far East she has been prominent for nearly

forty years. She is one of the world's greatest rulers, or rather *was*, for she has recently laid down the reins of power. Her influence, however, is still felt, and it is not improbable that she would take them up again in case of necessity, as Apollo resumed those of the sun when Phaeton was driving too recklessly.

A notice of her remarkable career may serve to awaken interest in the women of China, for may not the highest woman in the empire be taken as their type and representative?

She is not, however, a Chinese. The story of her having been a slave-girl at Canton is pure fiction, without the merit of being within the bounds of possibility. Had she been a Chinese, a law as unalterable as those of the Medes and Persians would have excluded her from the gates of the palace. She is a Manchu, but born in Peking, and so thoroughly imbued with Chinese life that, prior to her elevation, she was unable to write or speak the language of her fathers. Her brother, Duke Chao, still lives there; and Dr. Pritchard, an English medical missionary, being called to see the duke not long ago, his wife, who accompanied him, had the honor of taking tea with the mother of the Dowager Empress and of being served by her hands. She was a fine old lady, erect and active, tho eighty winters were resting on her whitened locks.

By a rare combination of good fortune her two daughters had each become the mother of an emperor—the elder being chosen as a secondary wife to the Emperor Hienfung, and the younger as principal wife to Prince Chun, one of his brothers.

The former on giving birth to her son received the name of Tszehi (“mother of joy”), and further to signalize his delight, the Emperor, who till then had no son, issued a decree raising her to the rank of Empress. She had, however, to yield precedence to his childless consort, who bore the title of Tsze An (“mother of peace”), and lived in the Eastern Palace. She was assigned a palace on the west, from which circumstance she was styled the Western Empress.

In those days there was not much peace in the empire. Seldom have the eyes of a young prince opened on a gloomier prospect than that which now greeted the heir to the throne. Rebels were overrunning most of the provinces at the time of his birth, and before he was two years old the second war with England broke out, in which France took part. When he was five his father's armies were routed by the allies, and the imperial family were forced to seek refuge in Tartary. Scarcely had they arrived there when they heard that their capital had been taken by the enemy, and their beautiful summer resort, the Yuen Ming Yuen, reduced to ashes.

This was a crushing blow to the proud-spirited monarch, who died in exile, leaving his tottering throne to the son of Tszehi.

In China it is an unwritten law that a widow must follow her husband into the other world, unless she has some one dependent on her for whom she is bound to live. Tszehi had her son to live for. As Tsze An was

childless, it might have simplified the situation for her to step off the stage ; but she also claimed the child in virtue of a law which requires the children of inferior wives to regard the chief wife as their mother. Notwithstanding the legal definition of their rights, here was a dilemma full of danger, and had not both ladies been amiable and reasonable, a sword more formidable than that of Solomon might have been called in to settle the question of motherhood ; or was it a sense of common danger that held them together ?

There was only one heir to the throne. Whoever ruled must rule in his name, and blood was yet to be shed to decide who should have the guardianship of the infant emperor. Two princes of the blood, Sushun and Toanhua, took possession of the child and proclaimed him under the name of Kisiang ("Fortunatus"). They at the same time proclaimed the two ladies as regents—apparently without much consultation with them—and expected to have everything their own way. Prince Kung, the child's uncle, who had remained in Peking, standing nearer to the throne than they, was marked for destruction ; but being warned by his father-in-law, the astute old Kweliang, he had them seized on their arrival in the capital and decapitated in the market-place the same day.

The ladies, who seem to have thought that those princes meant mischief to them and to their child, hailed Prince Kung as their deliverer, and conferred on him the title of Joint Regent. To show their displeasure with the conduct of the fallen princes, they changed the reigning title chosen by them and substituted that of Tungchih ("joint government"), in allusion to their dual regency and the cooperation of Prince Kung.

Of the three, Tszehi was the master mind, tho not at first conscious of her powers. By exception—an exception even in noble families—she had been carefully educated. It was to her culture and her *esprit* more than to her charms of person that she owed her influence over the Emperor Hienfung. By the same qualities, seasoned with tact and sisterly kindness, she acquired an unlimited ascendancy over the mind of her less gifted colleague. Certain it is, that never did two kings of Sparta or two emperors of Rome exercise their joint sovereignty with more harmony than did these young widows, who had been wives of one man and were mothers of one child.

Five years after this *coup d'état* the empire was startled by a decree in which the Emperor, now a boy of ten, was made to reproach his uncle, the "joint regent," with want of reverence for himself, and to order him to be stripped of all his offices and confined a prisoner in his own palace. When everybody was expecting an order for his execution another decree came out, saying that "the prince had prostrated himself before the throne, and with flowing tears besought pardon for his offences." Many of his official honors were at once restored, and others were subsequently added ; more, indeed, than he held before, but that of Ichengwang ("joint regent") was not among them.

That was the *mot d'enigme*, the word that explains the riddle. The ladies (*i.e.*, Tszehi, for she did the thinking for both), conscious of their growing power, were not satisfied to have any one so nearly on a par with themselves. They were irritated by the familiar manner in which the joint regent approached them for consultation, not throwing himself on his knees, even when their son was present, unless on state occasions, when they sat behind the throne, concealed from view by a gauze curtain. Seizing on this as a convenient pretext, they launched the bolt that struck him down. To appreciate the courage that dealt the blow, one must understand how easy it would have been for the prince to overturn the government. That he submitted so meekly was, in fact, from a patriotic fear that resistance might prove fatal to the Manchu dynasty.

The Empress Mother seems to have had more to do with the education of the boy Emperor than the other, whose maternal honors were merely nominal, tho the unbridled misconduct of his later years afforded ground to reproach her with neglect, even if she did not for reasons of state encourage his debauchery, as Placidia did with Valentinian III.

To give an example. The lad, who was irascible and self-willed, having one day absented himself too long from his lessons, his teacher, a learned Hanlin, found him shooting in the park. Falling on his knees and knocking his head (his own, *not the boy's*), he implored him in the name of all the holy sages to return to his books. Remaining in that suppliant attitude, a crowd of palace officials gathered about him, but the Emperor, so far from submitting, drew an arrow to the head and threatened to shoot his preceptor for disgracing him in the eyes of his subjects. Just then his mother appeared and led him away to undergo some sort of penance. If she followed the approved model of antiquity, she probably applied the bamboo to one of his young companions, counting on a generous nature to feel it more than if it had fallen where it was deserved.

The young Emperor, shortly after assuming the reins of government, died of small-pox in 1874. A transit of Venus had taken place a few days before, and as the sun is the emblem of an emperor, the people believed that the dark spot which passed over his disk was a premonition of the fate of their sovereign. The Empress Aleuta, in conformity with usage, starved herself to death, and the two dowagers, who had gone into retirement, came forward for another joint regency.

As they had to reign in the name of some one, a sort of Salic law precluding a woman from reigning in her own right, they cast about for a child to adopt, and found an eligible heir in a nephew of the Western Dowager, an infant of three years. He had older brothers, but if he had possessed as many as David, he would have been chosen simply because he was the youngest, giving them a longer lease of power. He is now the Emperor Kwangsü, twenty-four years of age and childless. If he were to die soon (*quod vertat Deus*) there can be no doubt that Tszehi would adopt another son, and be regent for a third time.

Her gentle colleague, I ought to say, died in 1880, leaving her more conspicuously absolute, tho not really more powerful than she had been before.

Proud, strong, and ambitious as Semiramis, she yet possesses a tender heart. A good many years ago one of her eunuchs reported to her that in excavating a tomb for himself he had turned up a hidden treasure amounting to 16,000 ounces of silver. "That is a bagatelle; you may keep it for yourself," she said—treasure-trove in China, as in England, belonging to the crown. Learning later on that, Ananias-like, he had kept back the greater part of his find, she confiscated the whole for the benefit of the starving poor in the Province of Shansi.

"Justice rather than mercy," you will say; but here is an instance in which mercy cost her something.

In the early days of the great famine her colleague, the Eastern Empress, was still alive. The two ladies, ascertaining that the cost of the flesh that came on their table was \$75 *per diem*, announced that they could not allow themselves to eat meat while so many of their subjects were perishing with hunger, and ordered that the amount saved by their self-denial should go to augment the relief fund provided by the State. Where in the annals of any country is there to be found a more touching exhibition of practical sympathy?

An instance of her family affection is worth recording. Returning from a visit to the imperial cemetery, where her husband and son were laid to rest, a journey of three days, she sent word to all her kindred to meet her at a temple outside of the city gate. The rich might come to see her in the palace, but the poor could not, and them she desired to meet again. Laying aside her regalia, she spent some hours in their society, forgetting distinctions of rank and renewing the recollections of her girlhood. Such a scene might have occurred in the experience of Queen Esther, but not so readily in that of European queens, who are imported from foreign countries.

The following, while exhibiting her self-control, may serve to show how the highest in the land are trained to submit to the laws and customs of their people.

She was fond of gay attire, and on a public occasion one of those official censors, whose duty it is to find spots on the sun or shadows in the moon, intimated to her, through one of her attendants, that her head-dress was unbecoming her state of widowhood. Instantly roses and ribbons went to the ground, and her long locks fell in disorder upon her shoulders.

The Empress Dowager governed as well as reigned. Not merely did she choose her ministers, but often directed them, instead of allowing them to direct her.

One of her last public acts was an attempt to secure uniformity in the coinage of the empire. During the reign of Hienfung the government

had sought to force on the people a copper coinage of less value than that to which they had been accustomed. They everywhere refused to receive it, except at Peking and a few other places. The Empress set her heart on removing that relic of fraud and oppression, and ordered her Board of Finance to withdraw the light coins and replace them by honest money. At the time appointed, the restoration of the currency not being complete, she summoned the six ministers responsible for it, and rebuking them roundly sent them away without their buttons.

Her patriotism has stood many a test. When, in 1885, the French fired on a Chinese fleet, she felt that the honor of her country called for war, and she launched the declaration, tho she shed tears while doing so.

Last year her sixtieth anniversary was to be celebrated with great pomp. She was to head a procession consisting of grandees from all the provinces, and proceed to her country palace, a distance of ten miles. The way was to be lined with kiosques, pavilions, and tents of silk and satin, with censers of incense to cover the procession with a canopy of fragrant clouds. The expense was expected to amount to 30,000,000 ounces of silver. On the Japanese invasion she promptly abandoned the brilliant program, contented herself with a private celebration of her birthday, and poured the money thus saved into the war chest for the defence of her country.

Tho female regencies are no new thing in the history of China, of her it may be said in comparison with her predecessors, "Many daughters have done virtuously, but thou excellest them all."

To this distinguished lady, I regret to say, I never had the honor of an introduction, even our foreign envoys having waived their right to a court reception out of respect for the etiquette of a female regency. Last year when they were received by the Emperor in the inner palace, she was there behind a gauze curtain, which, "half-revealing, half-concealing," suggested that she is still a power behind the throne. I might have seen her many a time had I been willing to turn out before daybreak and stand by the roadside, tho even that is forbidden. I had therefore to content myself with the flattering assurance, more than once conveyed to me by her ministers, that the Empress Dowager knew my name and occasionally inquired for me.

Some of my students were in her service in the palace, and from them I heard much of her doings, as well as descriptions of her person. Unlike Chinese women, she has feet of the natural size, but, like them, her hair is or was black, her eyes dark, and her complexion sub-olive. Her form and carriage were singularly graceful, tho she was never renowned for beauty.

To complete this description and enable the reader to remember her, I must add that her full name is Tsze-hi Toanyu Kangi Chaoyu Chuangcheng Shokung Chih-hien Chung-sih. A devout Buddhist, and ad-

vanced in years, there is not much likelihood of her embracing a new faith. It is not, however, impossible that some girl, educated in a Christian school, may be drafted into the palace and become the mother of a Christian Emperor. To have a Constantine we must first have a Helena.

DEVELOPMENT OF CONSCIENCE AMONG THE NATIVE CHRISTIANS.

BY H. MARZOLFF. (TRANSLATED BY REV. C. C. STARBUCK.)

There is still much to do in Basutoland as concerns the evangelization of the tribe. But it is above all the churches that have need of our ministry. They bear fruits which prove the reality and the power of the life of Christ in them. Here are facts which testify of their faith. They find in their bosom men and women who consent to expatriate themselves to carry the Gospel to the Zambesi, a country where the pestilence works in darkness, and where the fever smites at noonday. They find the sums needful to fit out and send forth these messengers of the good news. They gather every year the money needed to pay the force of evangelists laboring in Basutoland itself. Thus my church of Maputsing furnishes me yearly from 1500 to 1800 francs (\$300 to \$360), altho numbering only five hundred communicants.

Yet our Christians, who in certain respects give us joy by their faith, their spirit of self-sacrifice, and their confidence in God, are, in other respects, children. *Conscience*, that lever, that solid support both of piety and of pastoral care, is little developed. With the most it is rudimentary ; its voice is not raised to a high diapason. Let a Christian be tempted by a heathen to do something evil, and ninety or ninety-five times out of a hundred he will not reply, "My conscience forbids," but will entrench himself behind the discipline, "The law or the missionary will not allow it."

Conscience plays no part in the ordinary life of a Basuto, and a very slight, almost imperceptible part in his conversion. What part could it play ? The faculty is not wholly extinct, or how could it be awakened ? It is a sleeping Lazarus, which may hear the voice of the Savior and come forth ; but it is still in so deep a sleep, that the language has not even a word for it. There is indeed a word for remorse, and even this means properly only "the diaphragm," the Basuto having observed the physical sensation accompanying remorse.

During the fifteen years of my ministry I have not often heard a native speak of remorse as an agent of his conversion. A young Caffre, indeed, but brought up in Basutoland, had long resisted the Gospel, for fear of losing the little fortune which would come in to him from selling his

sisters in marriage. After a long time of gloomy and morose isolation, he came at four o'clock in the morning, and tapping on my window, said to me in his picturesque tongue : "*Ke getiloé ke letsualo*"—that is, "Missionary, I have ended with remorse."

What is it, then, that plays the main part in the conversion of the Basuto? For the point of departure of his religious life exercises a great influence on his further development, and clears up many things which otherwise it would be hard to explain. The chief place belongs to the dream. This may seem strange, altho reflection may diminish the strangeness. God cannot speak the same language to the civilized man and to the barbarian. In His saving love He condescends to speak to man the language which he understands ; he lowers Himself to his intellectual and moral level. How large a place is taken in the Bible by dreams and visions ! The Basuto has heard the Word of God ; it works on him insensibly. Little by little it preoccupies him, agitates him, pursues him, possesses him ; he resists. To decide him, there is needed something extraordinary, a Divine intervention (as he regards it) which shall strike his imagination. During the night he sees something, he hears a voice, he has a dream ; in the open field he notices some unwonted noise, whose cause he does not discover ; it may be but the bleating of a lamb, which he seeks everywhere and finds nowhere. God now has spoken to him. It were fruitless to explain to him that he has objectified, projected into the outer world his religious preoccupations, the emotions of his soul ; that he has given a body to the inner voice, to the work of the Spirit of God in his heart. He would not know what you meant.

This Divine intervention—by a dream or by this species of hallucination—appears to our people so in the order of things, that if you ask a heathen who has heard the Gospel when he is going to be converted, he will answer the most naturally in the world : "When God shall have spoken to me." An elder of my church one day visited a woman who told him, in much distress, that she had seen during the night ten objects. I do not remember what they were ; they seemed to me fantastic enough. I should have held them for the mere incoherences of a dream. My elder, more sagacious and better advised, a modern Joseph, replied to her : "I will tell you what these ten things signify. They are the Ten Commandments," reciting them to her. When he came to the seventh, the woman stopped him. "That is it ! that is it !" she exclaimed. "This child"—one a few days old that she had in her arms—"is not my husband's." "Then call your husband," said the elder, "and confess your sin." She did so, and is now a faithful Christian.

The conversion of the Basuto has then its point of departure in feeling. But when once the heart of the man is turned toward God, when he has yielded to His call, conscience awakes and breaks the thick layer of darkness which covered it, as the young shoot lifts the earth which hid from it the sun. It is only embryonic ; a smoking match ; a spark destined to

kindle a great fire, but still only a spark. Our work now must be to develop it, to educate it, to form it in some sort for its part in the life.

This is now the toil incumbent on us—toil requiring time, care, and prudence. Our Church discipline is scholastic, minute, I might almost say, mousing, and this by the force of circumstances. The natives, having no confidence in their own moral energy or Christian judgment, and feeling themselves exposed to the solicitations of heathenism, have forced us to lay down a rule for every conceivable case. They insist on having a plain text, either from the Bible or from the missionaries, which should say to them, "This is allowed, this is forbidden." As the Pharisees around the law, so we have yielded to the pressure, and have raised a hedge to guard our Christians against straying to the right hand or the left. This was good in childhood. As youth approaches, there should be more margin, more liberty; we need to broaden the road, to set back the hedge, to level it here and there, contenting ourselves with a warning signboard: "Take care, lest by any means this liberty of yours be made an occasion to the flesh." That is, we should try to bring these Christians to be able to do without a schoolboy discipline, regulating every detail, and to let themselves be guided by conscience enlightened by the Gospel. For this great end conscience must be trained and formed, so that we may feel free to use a broader discipline, more agreeable to the spirit of evangelical liberty, and may find this sufficient to repress evil and guide our churches in the way of the Christian life.

With some of our Christians—they are the proof that this work of education is possible—it has attained a most gratifying measure of development, whose sureness and progress are always in proportion to the depth of the conversion and the sincerity of the surrender of the heart to God.

The preponderating action of feeling, and this absence of the conscience in the genesis of the religious life of the Basuto, explain two things: on the one hand, the alternations of zeal, of *élan*, of conquering faith and of lukewarmness, the falls, and sometimes—tho, thank God, not so very often—the backslidings of our people. For the Basuto the Gospel often appears as a law to which he has to submit his heart, as a yoke with which he charges himself in a moment of excitation, of intense emotions. The calm comes, the emotions subside, and he finds the yoke heavy. If the conversion does not go on deepening, if he resists the action of the Spirit of God, which would fain transform his life, change and sanctify his heart, this yoke will become too heavy for his chafed shoulders. He does not see what he gains by carrying it, and he perceives what he loses. He puts it off, not forever; he fully expects to reassume it some day, but as late as possible without putting his salvation in peril. Ask a renegade when he means to reassume his place in the church, "*Chè ke sa phōmōla*: I am resting still."

On the other hand, sin weighs little in their view. That which is a

cause of grief for us is, that sin is for them nothing frightful, a revolt against God, and ruin for themselves. When any one falls, the church is not in tears. Sin is not sin except when it is discovered. As long as it is not known, it counts for little with them. Alas ! if the Christian Basutos apprehend so faintly the tragic character of sin, there are reasons. The whites give them the bad example, and for them also sin is a negligible quantity. And then the most terrible corruption, the most sickening moral filth surrounds them, flaunts itself, solicits them ; they are born, bred, and continue to live in this atmosphere saturated with corruption. There are falls ; but when we know the temptations which gird these poor people round, we are astonished that the falls are not more numerous ; it is like a constant siege laid to them.

The purification of the moral sense, which teaches the man respect for himself, his dignity as a creature of God, redeemed by Jesus Christ, is not the affair of a few years, or of one or two generations ; it is only stimulated by the long practice of the Gospel in the school of Jesus Christ and under the discipline of the Holy Ghost.

It is demanded of us when our churches will be of age. I have sought to throw a little light on the question. I answer, when the conscience of our Christians shall be sufficiently developed, sufficiently delicate to permit them to direct themselves. Now this time will come, sooner, perhaps, than we think, altho it would be premature to fix the date. It lies in the hands of God.—*Journal des Missions.*

BRAZILIAN NOTES.

BY REV. G. W. CHAMBERLIN, D.D., BAHIA, BRAZIL.

“ His Excellency, the Lord Archbishop, will celebrate mass at 9 A.M., in the Cathedral of St. Peter, on the altar of the Most Sacred Heart of Jesus ; he will preach and administer the Sacrament of Confirmation,” said the morning paper, *Diario da Bahia*.

“ His Excellency” has just come from a sojourn in the “ Holy City” of Rome, from the immediate presence of “ the Most Holy Father,” and I thought it worth while to hear him preach to the faithful of this “ City of the Holy Savior,” in the Bay of all the Saints.

I left our school-rooms at 10 A.M., where I had led the children in prayer to the Lord the Shepherd, whose flock shall not want, but lie down in green pastures and by still waters, and I walked leisurely up the hills where once the sainted Henry Martyn sat and sang his prayer : “ O’er the gloomy hills of darkness, look, my soul. . . . All the promises do travail with a glorious day of grace. Blessed Jubilee ! let thy glorious morning dawn.”

" Let the Indian, let the negro,
 Let the rude barbarian see,
 That Divine and glorious conquest
 Once obtained on Calvary.

* * * * *

" Kingdoms wide that sit in darkness,
 Grant them, Lord, Thy glorious light,
 And from eastern coast to western
 May the morning chase the night.

" And redemption, freely purchased, win the day."

The people—red, white, and black—were still pressing through the crowded portals of St. Peter's, and in the wake of four ladies, whose nodding plumes shielded me from observation, I penetrated into the very center of the church, and found myself, to my great surprise, *vis-a-vis* to His Excellency, an arm's length from him. I had supposed that he would have given at least an hour to the "sacrifice of the body, blood, bones, soul, and divinity of the Lord Jesus Christ" on the "Altar of the Most Holy Heart," and that I should find him teaching the people from the pulpit the significance of the rite of confirmation; but that was all over, and the rite was being administered with an indecent haste which left no time even for the words of the formula, as His Excellency passed from one to another in the double lines of candidates. He was gaudily dressed and crowned with a golden mitre, which towered eighteen inches over his head. On closer inspection, I saw it was made of gilt pasteboard! An appropriate symbol, in truth! He was preceded by a priest, who carried the holy oil in a little box, not unlike a sardine can in appearance, into which he dipped his thumb and forefinger, and with the oil which adhered, made the sign of the cross on the forehead of the candidate. The priest who followed had a ball of raw cotton, with which he wiped the forehead, lest any of the holy oil should drop and be profaned. An acolyte came next with a silver tray, upon which the "offerings" were laid; which, if they were not the equivalent in value, showed that the "sacrament" had a money value.

Indeed, it is one of the chief complaints of the faithful of this diocese that the "values" of the seven sacraments under the revised tariff published by His Excellency have risen to such exorbitant rates that the poor must be content to go without them. As they form an *integral* part of Rome's Gospel, a *sine qua non* to salvation, it is clear that she lacks one—and that the emphatic one—of our Lord's signs responsive to John's question, "Art Thou He? or look we for another?" Even this Gospel of her own manufacture she puts out of the reach of the poor by high prices. As to that which the Lord bade His disciples give freely, her attitude is to be judged of not by the sermon of Cardinal Gibbons, not by the pastoral of Leo XIII., on the reading of the Bible, but by what she *does* to put the Bible within reach of the people under the scrutiny and pressure

of Protestant eyes, and out of reach when these are not upon her. "Would you like to see a bishop kicking?" said a converted priest to the writer, handing me as he spoke an *authorized* version of the New Testament duly annotated, open at the following paragraph from an extended preface: "No one ignores the most urgent need, which makes itself felt in our country (Portugal), of such a *little book* as this. The Protestants, salaried by the London Bible Society, are going about thrusting into our faces Bibles which establish all possible false propositions against the religion which our fathers taught us, and which we know to be the only true one, out of which there is no salvation. They would impose upon us, as it were by force almost, Bibles falsified, vitiated, truncated, which speak against the Pope, against the Church, against Confession, against the Eucharist, against Jesus Christ, against Mary the Most Holy, against the saints, against everything that is good. To Bibles of that sort the translator opposes the Catholic New Testament; as, however, there appear still some obscure points, notes are adjoined," etc. Peter is made to say in his First Epistle, chapter 5, verse 5, "Be subject to the priests." What that subjection means in this particular item of Bible reading we have some opportunity to know who "dwell where Satan's seat is"—*i.e.*, where Rome has dominion. On the eve of St. Peter's Day, June 29th, 1895 A.D., a colporteur of the American Bible Society reached the city of Giboia in this State, and put his books on the market. They were seized and burned in open day by armed men. He appealed to the authorities, and was told that the priest was the only authority in the town. Upon going to the house of this ecclesiastic, who is so *politic* as to be mayor of the town and member of the State Legislature, he was rudely told to vacate the premises, as the burning was by his orders and well done.

Thus 47 Bibles, 50 New Testaments, and 100 Gospels were silenced, and each one of them testifies that Leo XIII. and Cardinal Gibbons do not speak or write for their own constituency, except in so far as these are under Protestant influences to such a degree that they would become wholly Protestant if they were constrained to submit to the kind of dominion which Rome exercises wherever she can.

The ingenuousness of Protestants who allow themselves to be hoodwinked by pastorals and sermons emanating from popes and cardinals should find an antidote in the hard facts afforded by not ancient, but contemporary Romish history.

I. In France the edition of the New Testament of Lassere, authorized by archbishop and Pope, was put in the Index and suppressed by the same authorities, so soon as they saw that the book was in demand. Lassere bowed in submission, and withdrew the book from circulation which Rome never intended it to have.

II. In the United States the publishing of Cardinal Gibbons's sermon was followed by an order from the editor of the *Converted Catholic*, to

the publishing house which issues the same cardinal's books, for a supply of Bibles. The reply was that they could not fill the order, but had a good supply of prayer-books on hand! The recommendation of His Excellency, our Scarlet Prince, is understood to be in a Pickwickian sense by his faithful subjects. If any considerable number of these should take him in earnest, they would soon exhaust the supply of Bibles on hand.

III. In the republic of the United States of Brazil the *auto da fê*, which on June 28th, 1895, hushed the voices of 197 St. Johns, 197 St. Lukes, 197 St. Marks, 197 St. Matthews, 97 Apostle Pauls, 97 Apostle Peters, 97 Apostles Johns, James, and Judes, 47 Major and Minor Prophets, and the 47 copies of the Law, of which Christ said, "Not one jot or tittle should pass," was denounced by an evening journal as savoring of the Inquisition and the savory times of the Holy Torquemada. The civil authorities were recommended "to proceed against the priest who, in lieu of human victims, sent to the fire Testaments and Gospels."

The worthy vicar, who also represents his party in the State Legislature, hastened into print in the journal of widest circulation in this State to justify the act, saying that "the idea of burning would naturally occur on such a day as that" (eve of St. Peter's), and that "prior to the times of the Inquisition many books *pernicious to virtue* were reduced to ashes, because public men did not wish the youth to be educated in the reading of such books. That, further, in the days of the preaching of St. Paul, as is narrated in the Acts of the Apostles, those who exercised magic arts burned their books in the public square."

Has this worthy son of Holy Mother Church merited a word of censure from His Excellency, the Archbishop? How could he if the infallible Pius IX. in the now famous syllabus denounces as "*accursed* any who say that the (British and Foreign and American, etc.) Bible societies are not moral pests."

"In vain the net is spread in the sight of any bird," except the innocent Protestant birds, domesticated barn-fowl, who can see no snare in the hands full of genuine corn, which popes and cardinals wilily scatter in the sight of "separated brethren." To such gullible fowl, be they D.D.'s, LL.D.'s, Ph.D.'s, or belonging to the class which our Lord Jesus Christ called "sons of the devil," the writer submits these facts.

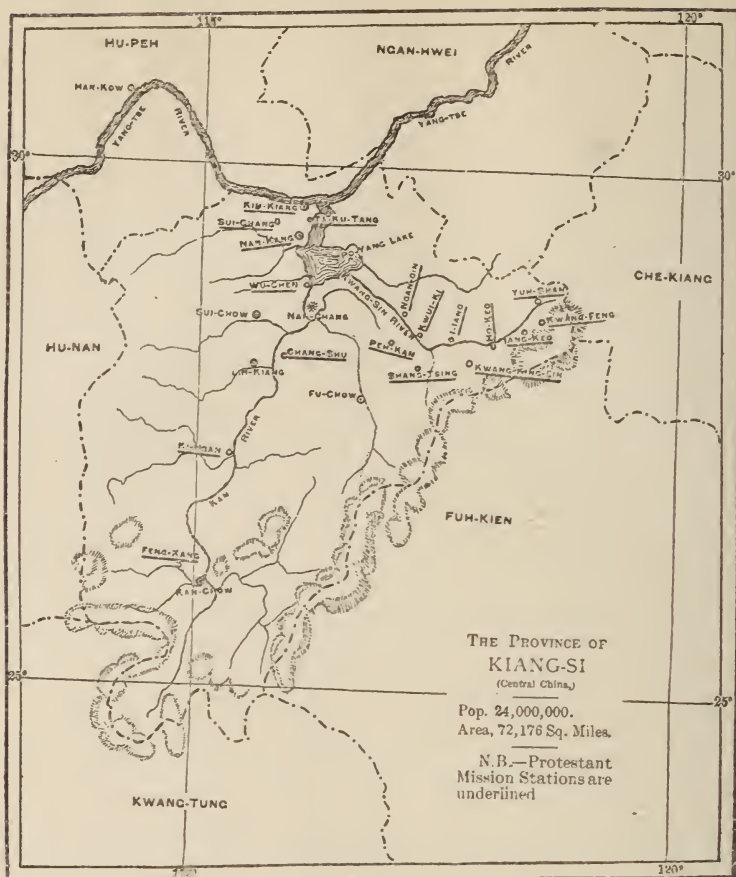
IV. Thirty odd years since, on a Lord's-day morning, a blue-eyed and fair-haired Anglo-Saxon hailing from London (the author of the "Life of Catherine Booth" says that the Londoner for "needle-like acuteness and ungullibility would be hard to match in the world") entered my room in the — Hotel in the capital of Rio Grande do Sul, where at that time I was engaged in business, saying: "Let's take a walk." "Two can't walk together unless they be agreed." "What do you mean?" he said. "You ought to know. That comes out of the good Book, and I mean that I want this Sabbath for definite purposes, and if you do not agree with me, we will not find congenial topics for conversation." "What do you want to talk about?" "Anything that will help

me to get nearer to God, either in His works or Word." "So do I," he said; "but our Bibles are not the same. I am a Roman Catholic." "That makes no difference to me," I replied. "What's the difference in our Bibles? Specify one." "Your Bible has not got the Epistle of James." "Indeed, that's news. Have you any Bible?" At this he went to his room, and returned with a brand-new Douay Bible. "Sit down," I said, "and read the first verse of the Epistle of James; I will read the second. It's a matter of fifteen or twenty minutes to finish." When the last verse had been read, his face was a study. "I do not understand. I have always been told that this epistle was not in Protestant Bibles; but while the phraseology differs, the sense is the same." "Where were you educated?" I asked, for he had the polish of an educated man. "In London." "In London! Pray, by whom?" "By the Jesuit fathers." "Indeed, and they told you that this epistle was wanting in Protestant Bibles?" He assented, and I added, "They lied. Rome don't send fools to London to educate Englishmen. If they lied in one point, they would in two. Your Bible looks new. Have you ever read it?" "No," he replied. "On the eve of coming to Brazil I said to my confessor that I was going to buy a Bible, and he gave me this." "He was afraid you would go around the corner and buy a Bible of the British and Foreign Bible Society, and find out that he was a liar. Either Bible will suit me, provided you are willing to abide by it. I am ready to walk."

Every Sabbath for six months we walked with our Bibles in hand to the hills behind the City of Porto Alegre. I avoided arguing, but pointed him continually to his own Bible for answers to the teeming questions which the Book, entirely *new* to him, raised in his active mind. At times he would lay the Book down and walk about like one distracted, soliloquizing: "The Book says one thing, but the Church says another; and what the Church says is true; to doubt it would be mortal sin. I will not doubt the Church! I had rather doubt my own understanding."

At length one Sabbath evening he said to me, "I would not for the world have my mother know the change in my sentiments. I believe she is a Christian and will be saved, altho she is in error. I would spare her the pain of knowing that I no longer believe what the Church of Rome teaches, because I believe the Book which she herself calls the Word of God."

Yes, Rome, you are right. Bible societies are *moral pests*. None such ever originated in nor ever rested on the bosom of "Holy Mother Church." When forced by these pestiferous societies, who thrust their "false" Bibles into the face of your dear children, to publish or allow to be published a true one, it is found to be a *Trojan horse*, and all the activities of your secret confessional are put to work to counteract your open professional, and to prove that the Book is obscure, misleading, and "of more damage than utility" (Decree of Pius IV.). Conclusion: "Hear the Church," and "be content to read the Prayer-Book."



NOTES ON KIANG-SI, A PROVINCE OF CENTRAL CHINA.*

The Chinese Empire is so large, and the inconveniences of travel are so great, that the eighteen provinces are, in many respects, more like a collection of separate States than one homogeneous country. Consequently the customs and people of one part often differ strikingly from those of another. Unless this fact is known and kept in mind many vague and erroneous opinions are apt to be formed regarding China and the Chinese.

The name Kiang-si is made up of two Chinese characters—*Kiang*, "river," and *Si*, "west;" literally meaning "west of the river." What river is referred to is not very apparent, but as a portion of the northern part of the province is in a southwest direction from the great Yang-tse, it has been thought that the name refers to that river.

The province lies in latitude 25° to 30° N. and longitude 114° to 118° E., and covers an area of 72,176 square miles, being over 350 miles from north to south, and about 200 miles from east to west. It is situated

* The province of Kiang-si is one whose name seldom appears in missionary journals, and of which little is known even by those interested in missionary progress in the Flowery Kingdom. We trust that some paragraphs regarding the life and work here may stir up more prayer, as well as more thought, for this needy province.

between the seaboard province of Fuh-kien and anti-foreign Hu-nan, stretching southward to Kwang-tung. The upper part is touched by three provinces—Hu-peh, Ngan-hwui, and Che-kiang. There is a population of about 24,000,000. Of walled cities there are 78, of which only 12 are occupied by Protestant missions. The Po-yang Lake is situated in the north of the province. It is nearly 90 miles long and 20 broad. Several rivers flow into it, the two largest being the Kan and Kwang-sin, and its waters are discharged into the Yang-tse, about 20 miles below the city of Kiu-kiang, one of the treaty ports.

“Lovely Kiang-si” is a name sometimes applied to this province, owing to its numerous rivers, rocky hills, and wooded country. Rice is the staple food of the people, who pity the poor northerner because he has to subsist on wheat, just as the northerner pities his southern brother, who lives mainly on rice. Wheat, maize, buckwheat, barley, millet, etc., are grown to a limited extent, and the common vegetables are turnips, carrots, sweet potatoes, peas, beans, and various greens. Of meats, pork, fish, and fowl can be bought at all times, and mutton at certain seasons; but the killing of beef, save on special occasions, is prohibited in most cities, the cow being considered a semi-sacred animal, and devoted to the tilling of the soil. Oranges, pumelos, pomegranates, plums, peaches, pears, dates, grapes, and persimmons are among the fruits, tho a number of these are poorly cultivated. The main export trade is in tea, porcelain, and grass cloth (a kind of Chinese linen). Indigo is largely grown in some parts. Cottons and woolens, watches and lamps, coal oil and matches, besides other foreign goods are imported from abroad and sold in the chief cities, and can be purchased almost as cheap as in America. The province has good water communication, and the chief method of travel is by boat. Efforts have been made to get steamers on the Po-yang Lake and Kan River, but have so far failed, altho the high officials of the province run a couple of private steam launches on these waters.

The religious condition of Kiang-si is much the same as that of other parts of China. Idolatry and superstition enter into the daily life of the people, and hold them in a worse than Egyptian bondage. Vegetarianism is not uncommon among the poorer classes, many of whom, being unable to afford meat, make a virtue of necessity. The worship of K’uan-in—a female goddess—is very popular, and almost every home has her image on paper, hung up in a prominent place. This idol is specially worshipped to obtain that for which many of the Chinese seem to solely live—a son and heir. The head of one of the large Taoist sects, and formerly of great reputation—Chang-t’ien-tsi—resides in the northeast of the province, where he and his predecessors, all of one family and surname, have reigned, it is said, for about sixty generations.

The people of Kiang-si are, for the most part, peaceful and law-abiding, tho a strong anti-foreign feeling has been engendered and nourished, partly, at least, through intercourse with the Kwang-tung and Hu-nan provinces. Notwithstanding this, very little violence or open hostility has been shown to foreigners. The opposition is more of a secret and underhand nature. An example comes to mind. A few years ago one of the missions rented premises in an important center. All went well for the first month or so. Then a charge was trumped up against the native landlord, and he had to go into hiding to escape imprisonment. His family was then harassed. They came to the missionaries and pleaded with them to leave the house, saying that the trouble was really because of their having rented their house to foreigners, and that if the missionaries retired the charge would be dropped. Careful inquiry proved their statement to be true. What was to be done? Various plans were tried to

get the matter arranged, but in vain, and in the end the promise was given that when the year expired the house would be vacated. Matters smoothed down wonderfully quick after this, and then, a few months later, inquiries were quietly made for other premises. Some were found whose owners were willing to rent, but again and again, as negotiations were going on, and sometimes when almost completed, the owner would suddenly state that an uncle, cousin, or friend was coming to the place and needed the premises, or give some similar excuse, and so he was sorry he could not rent to the foreigner. The truth was, he had been intimidated. Near the close of the year one of the missionaries paid a visit to the Yamen, and asked for an interview with the district magistrate. It was granted, and he was courteously received. He asked the magistrate if there was any objection to a mission station in the district. The magistrate replied that he had no objection. The missionaries were good people, doing excellent work; and further, if new premises were secured, he would issue a proclamation and see that none made trouble, etc. It was found afterward to be more than probable that this official had the largest share in intimidating those willing to rent; tho, no doubt, led to it by the influence of some of the gentry. Thus, in an underhand way, the missionaries were compelled to retire. This is the general form of opposition met in opening new work, tho with it is almost always combined what is common in the greater part of China—viz., the circulation of stories as to how the foreigners extract hearts and eyes to make the wonderful Western medicine, or convert them into silver for their own enrichment. Still, by God's help, as we shall shortly see, a number of stations have been opened.

Permanent Protestant mission work in Kiang-si was first begun in the summer of 1866, by the Rev. V. C. Hart (of the American Methodist Episcopal Mission, if I mistake not), in the treaty port of Kiu-kiang. The China Inland Mission entered in 1869, and since then the Woman's Board and the English Brethren have taken up work. There are now (1895) eighteen stations occupied by foreign workers—mostly of the China Inland Mission—nine of which are in walled cities, and in addition there are a number of centers with resident native workers. The foreign workers number about eighty (including wives). The total number of communicants is between five and six hundred. The Romanists have a number of stations in the province, and their work in some districts, it is said, reaches back nearly two hundred years. The number of their converts is not easy to obtain, but in one prefecture—Fu-chow—it is claimed that they have about ten thousand. This year, for the first time, some of their nuns were sent into the interior stations.

The present Protestant missionary work may be roughly divided into three sections: 1. The northwestern quarter, to the west of the Po-yang Lake, and skirted by the Yang-tse. 2. The northeastern corner, to the east of the lake, and including the Kwang-sin River valley. 3. The southern half, down the middle of which flows the largest waterway of the province, the Kan River.

In the first section is located the treaty port of Kiu-kiang, with a native population of about 100,000, and of foreigners near threescore. Here the American Methodist Episcopal Mission has schools, a printing depot, and tract society, besides evangelistic work both in the city and surrounding district. The Woman's Board has also a school for girls, and work among the women. The China Inland Mission station in Kiu-kiang is mainly for the forwarding of mail, money, and supplies to its members in the interior, but in other parts of this section of the province

this mission carries on both local and itinerant work. At the head of the Po-yang Lake is the city of Wu-chen, where the English Brethren have had a center for nearly a decade. Their workers, recently largely reinforced, have itinerated in the tea district near and on the borders and islands of the lake, and hope ere long to open a station in the capital of the province, Nan-chang. In Wu-chen itself they have a church of about fifty members. In this section, containing about 3,000,000 of a population, are some forty missionaries (including wives).

Missionary work in the second section centers on the Kwang-sin River. On or near this river there is a line of some ten stations (China Inland Mission). Permanent work commenced about seventeen years ago in three different cities—viz., Yuh-shan, Ho-k'eo, and Kwei-ki, but only in the last five or six years has there been much apparent result. The two or three years just past have seen great advance, and the present communicants number over three hundred. A peculiarity of this work is that, with the exception of one station (where there is a married missionary), the foreign workers are all unmarried ladies. They are, of course, attended by competent native pastors and evangelists, who carry on the work among the men, and a foreign missionary superintendent visits the stations from time to time. Much itinerant work has been done throughout the section, in which the native workers have taken a prominent part, and the seed of the Word has been widely scattered. God has signally set His seal upon this work. In the whole section there is probably a population of nearly 4,000,000, with thirty-one missionaries.

The third section is the largest and most needy. Among about 8,000,000 people only seven missionaries (two married couples and three single men) are at present stationed. Permanent work began barely six years ago. Six single men (China Inland Mission) were set apart, and three centers chosen—viz., Lin-kiang, Ki-ngan, and Kan-chow. Around these centers, two by two, they were to itinerate. After nearly two years of such work premises were rented in all three districts, in or near the above centers, and more settled work begun. In one of these the settlement had to be given up (recently, however, other premises have been rented there), and in both the others matters were in the balance for a year or more. Such a state of things, as will be readily understood, hinders the work greatly. Now, "through the good hand of God," the outlook is brighter, and some of the prejudice and hatred has been lived down. The two first converts were baptized last year, and in all three centers there are a few inquirers. Itinerating has been the principal work. Thousands of Scripture portions and tracts have been sold or given away, and tens of thousands have heard the main truths of the Gospel. Journeys have also been taken across the western border into Hu-nan.

In conclusion, Kiang-si needs more laborers. Compared with some, this province might, perhaps, from a missionary standpoint, be thought fairly well supplied. Yet the fact remains that in every section, and especially in the southern one, there are many towns and villages where, as yet, the feet of those who preach good tidings have not trod, and there are hundreds of thousands, if not millions of souls who have never had an opportunity to know of Him who alone can save. There are many open doors, especially for single men who are willing to enter on the work of itineration. "Pray ye, therefore, the Lord of the harvest, that He send forth laborers." But there is a deeper and more paramount need, and for it we ask the prayers of all who love our Lord Jesus Christ. It is that we who are now in this province—natives as well as foreigners—be so

anointed with "power from on high," and that continually, that nothing may stand in the way of God working through us. Those who are bound at home can be "helpers together by prayer," and ask this of God for us, that "the name of the Lord Jesus may be magnified" throughout the whole of the Kiang-si Province.

PREACHING THE GOSPEL IN YUNNAN, CHINA.

BY REV. FRANCIS J. DYMOND, CHOW-TUNG-FU, CHINA.

On every hand there is abundant cause for encouragement and thanksgiving. A few days ago we formed a church for Chow-tung, and to which we hope to be constantly adding new members. In the city there are a few young men who seem thoroughly convinced of the truth. One is now making strenuous efforts to get rid of the opium craving, and seems to be nearly "through the wood." All kinds of derisive epithets are used in abusing them by their less enlightened fellow-citizens, but they stand the test bravely and well, and no doubt are all the better for a little persecution.

Last June I started out on a preaching tour, taking with me a coolie named Li, who is an inquirer, and another called Jen, a young peddler of thirty years of age, who was to try to help me in the preaching. It is a very great boon to have a Chinese friend and brother with you, as when you are tired from preaching he can step into the ring and carry on the work while the foreigner rests. Dear Brother Jen was a very valuable assistant in every way. He has only just come out boldly, and to be seen with the foreigner was a test for him. A Chinaman soon finds out the meaning of "taking up his cross daily and following Christ." The first day we went to Kiu-hu, a place 20 li away. It is a straggling village, and holds a market every third day. We generally go on market days, being sure of about ten times the number of people to listen to us as will come on ordinary days. As we approach the place many call out, "Aloe! Jesus has come again!" Some remember my name and say, "Mr. T'ai, are you here preaching again?" After finding an inn, unsaddling the horse, and buying some provender for it, we each drink a cup of tea and sally forth with many a silent prayer that the Lord will bless the dear people. Into the busy throng of men, women, and children, bartering, wrangling over short weight, bad cash, old debts, and a thousand other things; some shouting out their wares, just stopping between breaths to give the red-haired, white-skinned foreign "ghost" a long look. Some have seen him before, and are unconcerned; others didn't happen to be at any of the previous markets when he was there, and are there to-day. Good luck! See them pulling sleeves, nudging and whispering, "Foreigner! look, look, a foreigner!" Yes, this is what we experience in every market village which we enter. If the people do not gather around to hear, we bring out a concertina, and that is sure to draw a crowd and to give a good opportunity to preach Christ and Him crucified.

Many times we find it "good to be there," and from the way people listen, we see that our message is not unheeded. By and by our voices grow husky, and we seek a quiet tea shop (generally as rowdy as a public house at home, for here all quarrels are settled if possible). Before long some one comes along as inquisitive as the average celestial, and asks how

old I am, are my parents living, do we plant rice in England, what do we eat and how? etc., *ad infinitum*, until I veer around and try to point him to the Lamb of God, who takes away the sin of the world.

We rejoice that on every hand there are signs of improvement. It used to be a poor stammering missionary and a heathen coolie; now not only does the missionary speak so as to be understood by the people, but even his coolie has been drawn to Him, and often gathers a group around him, showing the folly of idolatry, and speaking kindly of the foreign teacher. Another great advantage is in having a young man like Jen to make known the glad news, and backing it up with his own testimony to the power of the Gospel, he himself but a short time ago being an opium smoker, idolater, etc. It was joyous to hear him say, "I have given them all up, and intend to serve the living and true God."

At not a few places we met men who knew him, and sneered finely to see him with me. "What, have you joined the church? are you a disciple of their Jesus?" Once after a sharp onset I found him almost ready to cry, his heart was so stung by their irony; but soon he cheered up, saying, "Let them say what they like, I know it is true, I feel it is true. What are their taunts compared to the horrors of hell, from which I am fleeing?" Soon he got hold of one or two, and preached so convincingly to them, showing them just what the Gospel is, that they were not able to withstand the wisdom and the Spirit by which he spake.

One great advantage in having such a man is, that he knows the people. What a report he gives of Chao-t'ong! He says that the people are in a terrible state of depravity, and can mention family after family whose entire history is one of fraud and oppression. Sometimes we get them in here boasting their goodness, vowing that all their lives they have done no evil. Alas! "from the crown of the head to the sole of the foot they are full of wounds and bruises and putrefying sores."

Making the same circuit of markets with us was a snake-charmer. He was a wretched opium-smoker, his snake about eight feet long, which he twisted about head and body, and then pushed one and one half feet of it head first down his throat, drawing it out slowly, to the amazement of the crowd. He went from stall to stall on the market, not leaving until a cash had been thrown him. The beggars of China are a great nuisance. They come shouting in the doorway a most melancholy dirge; others come with bamboo clappers, singing, and until the cash is extorted their clapping is incessant.

One evening some women in our inn came, saying, "We had not time on market day to hear you preach, sir. Will you kindly do so now?" Of course we were only glad of the opportunity, and there for two hours they listened, at the end regretting they could hear so seldom, and their memories are so bad. They said, "Who about here cares whether we go to heaven or hell?" The very idea of it made them laugh.

The people everywhere are friendly and willing to listen. Jen took a big stride forward that week, and gave many evidences that his soul was being illuminated by the Great Teacher, the Holy Spirit.

The last few days the people have been beseeching rain. Whom do they beseech? A great dragon, who is supposed to belch rain from his mouth. In order to invoke this ugly deity, all kinds of most grotesque paraphernalia have been marching in procession through the streets, but still the sky is blue as blue can be, and a scorching south wind is blowing; the paddy fields are cracking with the heat, and the young maize withering for want of rain.

A LETTER FROM TURKEY.*

The story of the past two months in this land is a disgrace to the nineteenth century and a blot on the name of Europe. Such horrors and suffering as have been seen here have no parallel in history. We sometimes feel as if God Himself had turned away His face from this poor land, and we have the feeling all along that England and the other "powers" could have prevented these crimes long ago, had they but acted promptly instead of delaying, as they are still doing. Look at the record of what the Turks have achieved. The acts of a year ago last August were characterized by the world as *fiendish*, when some 6000 Armenians were butchered and their villages burned. The number of the slaughtered is now conservatively estimated at 40,000. Massacres of Christians have taken place in over a dozen large cities and in hundreds of small towns and villages. Not only have the men been killed, but their houses have been looted and torn down, and the remains of decimated families left nothing to eat or wear for the winter. The most awful part of the story, to my mind, is that these deeds have been done not by a few isolated bands of outlaws, but *by order of the Sultan*. I make this statement with abundant proof, and should like to have it made as public as possible, for the everlasting disgrace of Sultan Abdul Hamid II. It is acknowledged by all the authorities here to-day (not officials, of course, but private men in all positions) that the Sultan ordered the atrocious acts of the Softas (theological students) in this city, of the fanatics all through the empire, and especially of the Koords in the eastern provinces. Not only so, but he has rewarded the butchers with government positions, money, and all other emoluments they may desire. Even in this city these rewards have been openly boasted of, and in the interior from many places come proofs of this. The lives of these 40,000 will one day be required from his hand. And he still continues to hoodwink the "powers" by promises of reform, and sends letters to Lord Salisbury promising to carry out personally the scheme of reforms as agreed upon. He appoints Shakir Pasha grand commissioner to carry out the reforms, and this tool goes to Erzurum, and immediately two horrible massacres take place in that very city, in his presence, and by his consent, if not at his express order. He promises protection of every sort to all the missionaries, and the next day comes telegraphic news of the burning of eight out of twelve missionary buildings at Harpoot, including the Euphrates College buildings. He sends his insane letter to Lord Salisbury, and the next day brings a telegram of the burning of the beautiful building of the girls' school at Marash. He promises to relieve the suffering caused by the late outbreaks (whose existence he denied as long as he could do so with a bold face) from his own private purse, and promises protection to the missionaries who were relieving the suffering in the Sassoun district, and immediately comes word that those inhuman devils, the Koords, and Turks have destroyed the work of these men by tearing down and destroying the houses they had helped the destitute to build. To describe such actions as devilish is to express it too mildly; it seems as if all the forces of darkness united could not have planned and carried out such a system of extermination. This is not the first instance of massacres of Christians by the order of this "Shadow of

* This letter comes from a most reliable source, not from a missionary, but from one who has spent much of his life in the stricken country, Armenia.

God on Earth," as the Sultan blasphemously calls himself. The Lebanon provinces, the island of Scio, and Bulgaria have all seen like atrocities committed in their time, and still there are those who extol the kind heart of this beast!

Winter is upon us, and it means certain death by cold and starvation to thousands more, who cannot possibly be helped if the government hinders as it has been doing right along for these months. All through the eastern provinces the poor Armenians who have not been killed are driven from their homes to seek shelter in forests or caves, or try to rebuild their houses without any money to buy the timber or enough food to last them through the winter. The number of those made destitute is put at from 200,000 to 500,000 by various people, but the number grows day by day as new butcheries are heard of, and more families lose their fathers and brothers and strong young men, to gratify the Satanic thirst for human blood that has been roused in the fanatic Moslems. And now, even were he to be converted and wish to stop these abuses, the Sultan is not able. He has armed the savage Koordish mountaineers whom he could not subjugate, and now he has promised to disarm them, but they will not be disarmed. Possibly Russia could disarm them, but Turkey—never. As we look at such a state of things we cry out, "O Lord, how long!" Thus far we have heard of no missionaries being killed, tho they have lost property and houses, and for this much we are thankful, but two of them have been shot at, and only God's hand shielded them from the bullets.

Now what are *we* to do for these poor people? It does not seem possible that Europe will hold off very much longer, but must soon come to the rescue in some way or other. However this may be done, it seems as if it must soon be possible to distribute to sufferers any funds that may come to our hands. The great duty of America to-day to these dying victims of cruelty is not men and Bibles, but money and clothing and food. Cannot *you and your church* take up this cause, and by a little exertion save thousands of people from death and starvation? It is the cry of a struggling humanity that will surely not fall on deaf ears. You sympathize deeply with the sorrow that all the missionaries here feel for the poor sufferers, will you not do more? Organize a relief movement in your own vicinity; every little helps along, and the work is enormous and urgent. Winter is upon us, and a winter in those Armenian mountains is something fearful.

In just one place the Armenians have resisted successfully the Turkish butcher, and have captured a fortress and prepared for a long siege. It is at Zeitoon, in the southeastern part of Asia Minor, and they are now holding the position against the enemy. We do not know just how many thousand Armenians are there, but the Turks have vowed that when they capture the place they will kill every man, woman, and child in Zeitoon, tho the Sultan has promised that no such thing shall be done. The Lord give them strength to hold out till help comes!

These troubles have been made to "work together for good" to several of the churches in this vicinity, which have been carrying on extra daily meetings for a long time that are well attended and spiritual in tone, while they give practical evidence of zeal by raising money for the sufferers. It is a terrible baptism of fire and blood for the nation, but perhaps the Lord will bring good out of it even to the Armenians themselves. We can certainly pray for this end while we work to relieve the suffering.*

* Contributions may be sent to the managing editor of THE MISSIONARY REVIEW or to Mr. Frank H. Wiggin, Assistant Treasurer of the American Board, 1 Somerset Street, Boston, Mass.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Results to Missions in China of the Chino-Japan War.

[J. T. G.]

It is quite too soon to sum up the effect of the Chino-Japan War on evangelistic movements. Nevertheless, so far as China goes, a few notes may be ventured.

1. There is, to date, no increase of facilities for missionary aggression. The *status quo* ante-bellum will not be materially modified for a long time to come. There will possibly be an extension of commerce through foreign pressure, but anything like dismemberment of the empire through foreign intervention is not at present likely to occur. Internal dissension there may be for some time, and local distrust of the permanence of the empire; but nothing in sight promises to disturb its autonomy. Missionaries must anticipate prosecuting their work under the old conditions of local irritation from magistrates, the literati, and the sects. It will be many a day before these are materially changed under existing treaties; and there is little immediate prospect of any new diplomatic interference with these conventions. The reigning dynasty has received a far less strain than it did under the Taiping rebellion, which threatened the whole empire with anarchy. China recovered from that, and re-established her prestige by the aid of Christian powers. Her present humiliation is from a non-Christian nation, and the Christian powers have won no favor by their active assistance; hence, saving Russia's aid in the war indemnity, China does not feel under any renewed obligation to make concessions to Western powers. No new privilege nor moral force comes to the missionary in China on diplomatic bases as the result of late events.

2. The direct disadvantage of in-

creased antagonism to the missionary as a foreign increment is patent. That the Chentu riots and Kucheng massacre were a resultant of the Japan War most experienced students of Chinese affairs have not failed to observe nor been slow to affirm. Either there will be more peril to missionaries in the near future than in the near past, or the past dangers have been far more imminent than missionaries ever made public or probably themselves knew. The recall of the missionaries' families from the less protected missionary stations to ports like Shanghai and Hongkong is itself a serious interruption of their work, resumption of which will be delayed till the present restless condition of the population has modified. The secular court of the several consulates officially commands the situation just now, tho not technically, yet morally estopping missionaries from personal indiscreet exposure which may involve nations in strife. The missionary might take the personal risk if the results were merely personal. That is impossible consistently with the protection extended to all subjects or citizens by the several governments. No native magistrate, nor police, nor soldiery can be depended on for protection, however personally kindly disposed, toward the missionary. For a long time to come, therefore, there must be an increased recognition of the uncertain safety of the foreign missionary. This will be a new and more or less permanent feature of the Japan victories, wholly unlike the conditions superimposed by the Taiping rebellion, which, because of its quasi-Christian origin, and because, *per contra*, of the prestige of Christian leaders like Gordon in suppressing it, left no residuum of fresh hatred to the Christian. Dr. Edkins says it was safe to travel among the Taipings when the rebellion was at its

height, as he proved by going twice from Soochow to Nanking at a time when the Taipings were in possession of those cities and all the country round.

3. The present peril is from insurgents who meditate rebellion against the central government, and whose cry is a national one, "China for China!" These are not officials; they are not "the people." They are turbulent, reckless individuals with power to rouse the "sects." These sects, when left to themselves and in their normal condition, are not antagonistic to Christianity. They have been in existence through five hundred years, or twenty generations. Dr. Edkins says their principles are a mixture of Buddhist, Taoist, and Confucian elements, with their basis in the philosophical discussions of the Sung dynasty. In their ordinary state he declares the Vegetarians are harmless to their neighbors, and civilly and politically subordinate; and thousands of them in the several provinces have accepted Christian baptism. Collectively, as sects, they are not opposed to Christianity. They have among them many of the most active minds of their several communities. But they can be misled. Bold, bad men join their ranks for the purpose of securing a following by inflaming the prejudice of the more simple-minded and ignorant among them. Then they become dangerous to the government, and, pending some states of public thought, they also become dangerous to all Christian missionaries and missions. But when let alone they afford a community from which helpful and satisfactory Christians can be recruited by judicious counsel and prudent oversight.

But now they are not peaceable nor unprejudiced. They are in the hands of bad men, who ostensibly believe that the Peking Government is going to pieces, and who desire that it should go to pieces, but who, whether it goes to pieces or otherwise, hope to reap booty from insurgent strife. It is affirmed that the great mass of the people have no sympathy with this rabble or their

acts of violence save as their superstitions and ignorance of foreigners are temporarily played on by designing leaders.

That these "baser sort" are the tools of the officials and literati is equally true in numerous instances. These men are the real enemies of the missionaries. It will be curious if Dr. Edkins' surmise shall prove to be correct, that as these officials are hated by these insurgents, the former will ultimately be obliged to seek alliance with the missionary to suppress the turbulent element. The Central Government presses the official class to protect the missionary at the peril of their official position. Altogether, the danger and obstruction to mission work are at present greatly aggravated as a result of the late war.

4. The gain from late events is not far to seek.

a. Notwithstanding the plain intent of the Chinese officials at Kucheng, something has been accomplished by the investigations into the massacre. In September, Taotai Hu, by order of the Viceroy, put a stop to the executions, declined to proceed with the trial of the murderers, told the commissioners that in his opinion sufficient justice had been done, and released 40 convicted prisoners; issued objectional proclamations and threatened vengeance on the native Christians for giving information to consuls. Out of 140 men who went to the massacre, 59 were tried, 45 of whom were found guilty, 7 executed, and 2 died in prison. Still later, on the arrival of Admiral Buller at Foochow with six war vessels in November, affording assurance that all the leaders and in all eighteen of the supporters of the massacre had been or would be executed.

b. A far more significant event, however, to the literati and official class is the punishment meted out to the Viceroy of Szechuen Province in the matter of the Chentu riots. From a Chinese standpoint his punishment is severe. The degrading of a Chinese official often means his return in honor and triumph

to his native village for a brief season, to be reappointed presently to some other official position possibly in advance of that previously occupied. At any rate, it only meant removal from one official position to another. But for the first time in history Lieu Ping-chang, the Viceroy of Szechuen, has been dismissed from the public service, with the added words, "Never to be employed again." All this one might hope would make some impression on the officials and the sects.

c. A more certain result of the war is the increased intelligence of the churches at home concerning the details of the Asiatic conditions under which success may be achieved; a profounder sympathy with missionaries in their perils and plans, their failures and their success; and a deeper, more devout, and chastened determination at any cost of money or lives that the ultimate evangelization of China must be accomplished.

d. Dr. Edkins, already quoted, after forty and more years of experience in China, addressing the Missionary Conference at Shanghai, October 1st, 1895, concluded as follows: "The circulation of our literature is greatly increased. Many more Bibles and Testaments are sold. The emperor himself has bought a copy of the Scriptures, and the empress-dowager has accepted one. Our Bible and tract committees report most favorably. There is a promising anti-foot-binding movement on foot. The number of Christians educated in schools is greatly increased. There are more men of reading among our native preachers than there were before. The native newspapers are coming more under our control. The number of our converts who can write instructively in our journals is increased. There are more good preachers than there were. It was possible to send recently from a Shanghai mission an able speaker in the English language to take part in the anti-opium campaign. Men join us now who have studied mathematics and surveying, and appear to see things with the European eye. The number

of our converts is increasing in an accelerated ratio."

Miracles of Grace.*

BY REV. E. M. WHERRY, D.D., CHICAGO.

The story of missionary heroism and conquest has ever been heard with thrilling interest. The history of the Acts of the Apostles, the annals of the early Church, the long catalogue of persecutions, the narratives of the final triumph of the cross over the heathenism of Greece and Rome have always had a charm for the Christian reader. The victory of purity and truth over the vile doctrines and practices of false forms of religion cannot but fill the hearts of true believers with gladness. Following the course of history, the streams of joy and gladness increase in volume as the story of the conversion of the savage tribes of Northern and Western Europe and the British Islands is related. The interest of the reader does not diminish as he reads the history of the great Reformation, and again beholds the power of the Gospel to regenerate and elevate a corrupt and cruel race of people.

It remained for the nineteenth century to develop a spirit of heroism in no way inferior to that of the earliest ages of the Church. The spectacle of educated and refined men and women going forth from the environments of civilized life to bury themselves in the obscurity of distant islands of the Pacific or the depths of the African continent is one that must have caused angels to wonder. Isolated from their fellow-men, surrounded by savage tribes of cannibals, witnesses of practices of the most revolting cruelty and abominable wickedness, often confronted by torture and a martyr's death, these noble men and women lived and toiled and suffered with a patience, courage, and perseverance which was almost superhuman.

* "The Islands of the Pacific," by Rev. James M. Alexander. Published by the American Tract Society, New York.

Perhaps no portion of the earth is so full of interest, so unspeakably beautiful as the islands of the Pacific. "Oases on a desert sea," they lure the tired traveler by their lovely trees and luscious fruits. No place on earth can seem so like unto the paradise of Eden as these wonderful islands. And yet, alas! how awful the darkness, ignorance, and superstition of the people! Beastly sensuality, cruel superstition, vile and filthy practices hid themselves underneath the shadows of the luxuriant forests. The exceeding sinfulness of sin nowhere finds a more striking illustration. On the other hand, nowhere do we find more remarkable illustration of the power of the Gospel to transform and to save. If these beautiful islands remind us of the story of Eden, then the triumphs of the Gospel suggest a Paradise restored. This is the thought which impresses the reader of the remarkable volume under notice. While the author has given us very graphic descriptions of the physical structure and natural resources of these many groups of islands, and makes us acquainted with the racial and tribal peculiarities, the languages and customs of the people, he nevertheless brings to the fore the scenes of missionary labor, trial, and adventure, resulting in transformation of cannibal tribes into assemblies of devout worshippers of the Lord Christ.

To the ordinary man of the world nothing could have seemed more absurd than the endeavor of the missionaries to civilize and Christianize these islanders. And yet it was *Cook's voyages* that first aroused an interest in these degraded people, notwithstanding that Cook had declared any endeavor to civilize them to be impracticable. Many Christian men of high position in the Church agreed with him. But the faith of a few devoted men, recognizing that even such degraded savages were included among the "all nations" which must be disciplined, triumphed over prejudice and unbelief. Devoted men and women

were found ready to volunteer to carry the knowledge of the Savior to these. Enduring often incredible hardships and trials, they nevertheless triumphed over all obstacles, and were used by God to bring multitudes to the truth as it is in Jesus.

Perhaps the most sorrowful feature of missionary experience in these islands was the opposition of bad white men, who, having abandoned the civilized life of their Christian home land, had given themselves over to a course of sensuality more abominable than that of their heathen neighbors. "The result of the untold barbarities perpetrated by foreigners in return for the most generous hospitality of these natives, and of the introduction of fire-arms and ardent spirits, has sometimes been to change the simple-hearted islanders almost into fiends." With the experience of European atrocity in the South Seas before him, the writer has well said that "the saddest thing for a heathen people is to come in contact with civilization without Christianity."

These atrocities, more than the ferocity of the savage population of cannibal islands, account for the murder of many faithful missionaries. The heartless kidnapping of unsuspecting women and children that they might be carried into practical slavery, the deliberate infection of the whole population of an island with measles and small-pox and other similar abominable cruelties, could not but madden the people to frenzy against every white face that might come among them. The only wonder is that so few of the missionaries fell victims to savage fury.

A most interesting feature in this narrative of missionary labor is the important part taken by native converts in the work of evangelization of their neighbors. Indeed, the story reads more like the early chapters of the Book of Acts than anything in the annals of modern missions. Many islands were evangelized by missionaries from Tahiti, Hawaii, and other centers; and yet the

importance of European supervision is emphasized. The native missionary makes a most efficient worker, but rarely a good organizer. Hence the importance of the foreign missionary, *who ought always to be a leader as well as a teacher.*

The mighty power of the Gospel was, perhaps, nowhere more wonderfully manifested than in the Sandwich Islands, now seeking the protection of the land whose missionaries led them out of heathen darkness into Christian light. The work was hard and discouraging in the outset. In 1825 there were but ten Christians on the islands. The missionaries toiled and prayed for many years before the great harvest was ready for the reaper.

"At length, in the years 1836-39, occurred the great religious awakening by which the Hawaiian people were changed from a heathen to a Christian nation. This revival began in an increased earnestness of the missionaries themselves. In their annual gatherings in 1835 and 1836 they were moved as never before to pray, not only for the conversion of the Hawaiians, but also for that of the whole world. As they then returned to their homes, some of them under sad bereavement, they soon observed an increased earnestness of the church-members. Many of these became so active that it was remarked that they would have been ornaments to any church in the United States. There then occurred simultaneously over all the islands such a revival of religion as has rarely been seen in the history of the Church. The people were so moved that they could hardly attend to their usual vocations. It was remarked the voices of children were not heard as usual at play upon the beach, but that they were rather to be heard in the thickets and among the rocks at prayer. From early morning till late at night the natives came in crowds to the houses of the missionaries to inquire the way of life. The number attending preaching increased in some of the churches to six thousand. There was

not an undue excitement, but a deep and solemn earnestness. The natives received the Divine Word like little children, with perfect trust, and drank in every word spoken like men dying with thirst. During the years from 1836-40 about twenty thousand persons were received into the churches. During the forty subsequent years the average number of annual admissions to the churches was one thousand."

"The result of this revival was a progress and prosperity of the islands that has continued with little cessation to the present time. The Hawaiians now awakened with genuine earnestness to adopt the manners and customs of civilization."

This is a splendid example of the missionary triumphs which are chronicled in this volume. In the Society Islands, in the Austral group, the Pearl, the Hawaiian, the Marquesas, the Hervey, in Samoa, Micronesia, Tonga, New Zealand and the Fiji, in the Melanesia, the Pitcairn and Norfolk Islands, the story is one of wondrous missionary success. Cannibal tribes became civilized Christian peoples. The idols, with the cruel customs of idol worship, are cast out, and instead there is the song of praise and the voice of prayer.

With these results of missionary labor before us, we may unite with the author of this book in saying that "the future man of the Pacific will not be an unclothed savage, tattooed and smeared with turmeric and ochreous earth, delighting in a helmet of bird feathers, wielding a war club or sharp teeth, and uttering unearthly yells and war-whoops, but well clothed, cultured, and refined, engaged in the foremost arts, and conversing intelligently on the best enterprises of the world."

Why No More Money for Missions?

BY REV. N. S. BURTON, ANN ARBOR, MICH.

Notwithstanding the large sums of money, in the aggregate, contributed for missions, the average per member is

pitifully small—the highest in any one denomination being less than \$1.50, and the lowest but a few cents. The strange fact that now, when, as never before, inviting fields are calling for laborers, and men and women stand ready to enter them, not counting their lives dear unto themselves, all the mission treasuries are overdrawn and retrenchment instead of enlargement is the order, indicates that there is a fault somewhere.

Does the responsibility for this condition of things rest somewhat evenly upon the whole membership of the churches, or does it lie chiefly in one direction? While it would be absurd to hold pastors responsible for all the shortcomings of their members, the first place to look, when a church fails to come up to the help of the Lord, is to the pastor. Do the churches fail to meet the measure of their opportunity and responsibility in this matter because the pastors are lacking in faithfulness or skill?

After an experience of more than forty years in the pastorate, the writer ventures to give as his opinion that the smallness of the contributions to missions is due, not so much to want of Christian liberality, as to the *lack of information*; not so much to stinginess as to ignorance. He believes that diligent inquiry on the part of pastors would develop the sad fact that a very large proportion of the members of churches know next to nothing about what has been accomplished by missionaries even of their own denomination, and as little of the present condition of the work and the opportunities for winning the souls of the heathen to Christ. Now, it is not in human nature to feel an interest in that of which we know nothing. That a real disciple of Christ should feel no joy when lost men are saved and no interest in the work being done in heathen lands by their brethren is impossible, except on the supposition that he is ignorant. It is true that missionary intelligence is abundant and easily obtained; but tho the

Bible is in the home of every Christian, yet multitudes of Christians would know as little of the Bible as they do of missions but for the patient and persevering efforts of pastors to interest and instruct them. Every pastor knows that he is obliged to resort to all kinds of devices to induce his members to study the Bible, and that multitudes know little more of it than what they get from the lips of their pastor. If, then, we would have our members give liberally for missions, we must in some way get them information respecting missions, and they will not seek this information unless incited and guided by their pastors.

Some pastors know little about missions themselves, and what little they do know is of the past and not of the present. They do not read the missionary periodicals, and have fallen behind the age in respect to missions. It may safely be predicted that such pastors will not have giving churches.

There are other pastors who profess an interest in missions and are not uninformed respecting them, but excuse themselves and their churches from giving on the plea of poverty. They think that every dollar contributed to missions is so much subtracted from their own salary or from what is needed to maintain the church work at home. Such need to be taught again what are the first principles of the Gospel—that it is just those that water that are themselves watered, and that the liberal Church as well as the liberal soul is made fat.

There are other pastors who seem to be afraid to enjoin upon their people the duty of giving, as if this were not as much included in their commission as repentance and faith, "All things whatsoever I have commanded you." And there are others who overdo the matter, like the three daughters of the horse leech, always crying, "Give, give, give!" To urge the duty of giving where there is no intelligence respecting the objects for which giving is asked is like working the handle of a pump of

which the pipe does not reach the water.

Some pastors attempt to *compel* their people to give by a kind of machine pressure. They arrange that each one shall be regularly personally solicited for each one of the objects aided by the Church; and the system does seem to secure contributions from a large proportion of the members. But in most cases it is not willing giving, which is pleasing to God, and ceases when the opportunity ceases. It does not cultivate Christian liberality, however it may be with the habit of giving.

After trial of many methods to secure liberal giving for missions, I am thoroughly convinced that the one indispensable (if not the only) thing to induce those who have the love of God in their hearts to give generously as God has prospered them for the conversion of the heathen, is to make them intelligent on the whole subject of modern missions. And it is the business of every pastor as much as in him lies to make them so. How is he to do it? A few hints suggested by experience may be helpful. They are but hints, given diffidently, which each pastor may use according to his own judgment in view of the circumstances in his own case.

1. Let him have some plan by which he shall regularly and frequently and systematically set before his people the facts respecting missionary operations, especially those of his own denomination, tho not exclusively—facts respecting the origin and history of the various missions, interesting bits of biography of missionaries, the fresh intelligence from the various fields, both home and foreign, with special reference to the methods by which the work is carried on and success achieved. While not concealing the fact that the work requires patience under discouragements and the enduring of hardness as good soldiers, and even peril of health and life, let him (as the missionaries would have him) dwell chiefly on the success which always has in due time re-

sulted from faithful and patient seed sowing, and the ever enlarging work and the unfailing and increasing annual increase of converts. Every year's report from the broad mission field shows conclusively that the missionary enterprise is above everything else a growing success, an investment that pays according to the Scripture rule: "Good measure, pressed down, shaken together, and running over."

2. When and where and how often should this be done? At such time and place as will secure the largest number of Christians present, and as frequently as the greatness of the work of missions justly demands. The work of missions, instead of being something incidental to the great business of the Church, is the chief, it may even be said the sole business of the Church. The Church is the organization appointed by Christ for the carrying out of the commission to preach the Gospel to every creature. A part of that work lies at the very door of the local Church, and of each member, and for this work the local Church and the individual Christian are first of all responsible. But the immense majority of the "creatures" to whom the Gospel must be preached—are not only outside the bounds of the local Church, but outside of our own country. Is the pastor who grudges the time necessary to inform the people of his charge of the needs of these millions and of the ways by which they are to be reached, and of what God is doing for them through missionaries—is he executing the commission given him by his Master? Is one service out of eight or ten in each month too much to be given for the benefit of these perishing millions? Instead of crowding the missionary service of the Church into an obscure corner—as if only a little handful were expected to attend—let it be placed fully on a par with any other service of the Church. Then, having given it an honorable place, let no effort be spared to make it fully worthy of the place given it. As every pastor is bound to give all diligence in the preparation of each

sermon, so that on every occasion he shall do his level best, so let him do in preparation for each missionary service. There is no excuse for slipshod work here. The missionary literature is abundant and varied and cheap, and from this rich abundance the pastor can cull material which is capable of instructing and interesting an audience. Not that the pastor is to do all or even most of the talking. His part is to select the material. Let him call to his assistance his brethren and sisters, as Christ did when He broke the bread to the hungry multitude, and let him not leave out his young members. Not every one can read well a selection, however excellent. It is better usually to master what is to be given to the audience, so that it can be presented independently of the printed page. The pastor can utilize the variety of talent found in every church, and thus educate his members, especially the young, to be helpers in many ways.

Of course variety must be cultivated, and it will be easy to do this because the material is abundant and varied. The field from which to gather it is the world, including our own country, and "each breeze that sweeps the ocean" brings new tidings of the progress of the work. A pastor has no excuse for falling into ruts in carrying on missionary meetings.

One will not be long in finding that of the vast amount of missionary intelligence furnished him by missionary literature and periodicals, only a fraction can be given to the people at missionary meetings, tho they be ever so frequent, and he will therefore seek to conduct these meetings so as to make them whet the appetite of the people for more information. He will tell them where this can be obtained, and thus induce them to take and read the missionary periodicals. He will avoid satiating the appetite of the people, giving them only tastes and samples of the good things which these periodicals furnish in abundance.

When this appetite has been created

and is regularly gratified, the intelligence which will gradually follow will beget and nourish in every Christian breast a desire to share in this grandest enterprise of the age. Very little will then need to be said about the duty of giving, for the people will have learned by experience its blessedness. There will be little work for soliciting committees to do, for the brethren will do as the brethren of Macedonia did who prayed Paul with much entreaty that he would receive their gifts and distribute them to the needy saints.

The present writer speaks from experience. What the membership of our churches need is not exhortations to the duty of giving nor thrilling appeals nor teasing or cornering to extort money from them to give the bread of life to the starving nations, but information, *information*, INFORMATION.

Euphrates College—The Harpoot Mission.

It is positively pathetic to look on some pictures in a pamphlet entitled "Euphrates College," which accidentally this moment fell out of some literary *débris* and arrested our attention. Is it young men like these of the sophomore class of the Euphrates College, or this class in theology in 1891, or young women like these girls in the Girls' College that have been massacred? and is it a vast group of college buildings such as are shown here that have been destroyed by a turbulent mob? It would be a relief to find vent for one's indignation and wrath, but it cannot be. Our soul is in the agony which cries "O Lord, how long!"

This college first bore the name "Armenia" in its corporate title, but was changed at the bidding of the Turkish Government, who could not brook the name on college diplomas and constantly on the lips of the people. It became "Euphrates College." This college stood alone in a field extending from the eastern part of Asia Minor for five hundred miles eastward

to Persia, north to the Black Sea, well on toward the Caucasus and the Caspian Sea in Russia, and south into Mesopotamia, the center of Christian civilization for a territory three times as large as New England, with five million inhabitants, one million of whom were Armenians. From the latter portion of the population it drew most of its students. It was the center of an educational system comprising eighteen high and boarding-schools, and one hundred and fifty common schools. In its own immediate departments it enrolled six hundred students, drawn from sixty-five to ninety towns and cities in Turkey, and as many more in other city schools taught by graduates or pupils in this college. The graduates of the theological school have rendered more than an aggregate service of a thousand years. The education of women was keeping pace with that among the men.

These Armenians, "the Anglo-Saxons of the East," are bankers, merchants, artisans, and farmers, inferior in native ability to no nation in the world. When educated they pass rapidly into prominence.—J. T. G.

THE OBSTRUCTIONS OF SPEECH.—There are "Term" difficulties besides those current among Sinalogues over the proper name for "God." The obstacle exhibits itself in most heathen languages where missionaries are obliged to use words that distinctly do *not* convey the Christian meaning, and educating the people into their new definition, or resort to the other awkward method of introducing a new word, the definition of which must also be taught. No Hindu unaccustomed to missionary meaning would comprehend the theological terms he uses in the sense in which the missionary intends. Neither "sin," "pardon," or "heaven," for instance, would be comprehended. Yet these terms must be used and elevated as Roman words, such as "sacrament," or new words transferred into the speech, as "baptize" into English.

Both these methods are resorted to by missionaries according as circumstances indicate most likely to be helpful.

This line of annotation was suggested by the following received from Rev. Dr. J. H. De Forest, November 20th, on the eve of his departure for Sendai, Japan, returning to his work in the American Board Mission.

"A note in your December number, 1895, p. 958, tells of Miss Nott's very natural experience with a Japanese lady—an experience which evidently she entirely misunderstands, as many others of us have done before getting a fair knowledge of the language. I was once at an examination of a school-teacher for church-membership in Japan, and the question was asked, 'Are you a sinner?' He indignantly replied, 'No.' He was labored with, but resisted stoutly and with flushed face, until I asked him to please call and talk it over with me later on. At this talk I simply showed him a few of the commandments and of Christ's precepts, and asked if he had always obeyed them. To which he frankly replied, 'No.' On asking if he felt regret at having failed to live up to a high standard, and if he realized his imperfections as something to be sorry for before his Heavenly Father, he unhesitatingly said, 'Yes.'

"Now Miss Nott apparently does not know that in all pantheistic lands—I think all—the words for *crime* and *sin* are not differentiated. In other words, there is no word for *sin* in the Japanese or Chinese language. Miss Nott's assertion that we are all sinners meant to the Japanese lady's ear, unaccustomed probably to the Christian vocabulary, that she was a *criminal*; and the only polite way to take it was for her to laugh and exclaim, 'I a criminal!'

"So I never use that word *crime* to a non-Christian in Japan. It is only in the churches that it can safely be used, tho, of course, it is now more widely understood."

A TRACT, AND WHAT CAME OF IT.—

An incident comes to us from Miss Elizabeth Lawrence, of the Baptist Mission, Burma, which illustrates what is often called in question, the power of the Truth in many instances to lead men to a new life of faith in Christ, apart from the personal teacher; and which also affords encouragement to those who do not see the fruit of their labors to hope that in some cases the seed cast on the waters or in the face of the winds may bring forth manifold. Miss Lawrence may relate her own story. She travels far into the jungle, often where the face of no other white woman was ever seen to work in heathen villages; and also among the churches, holding meetings with the women and children, and aiding the native pastors by Bible-readings in the church. At the time referred to above she wrote:

"Just now I am rejoicing over nine converts in a heathen village some thirty miles away from all Christian influences, who were brought to the light by the grandfather in one household reading a tract called 'The Awakener,' which was picked up under a rest-house by the wayside some fifteen miles away from their village, and carried to him by one who could not read. Altho the tract was much soiled and some of the leaves gone, the Holy Spirit used it to his salvation and that of his household of six adults and another household, a man and wife, and they are teaching their little ones the right way. After reading the tract two men were sent to Belin, the town near which the tract was found, to inquire for the teacher of this religion, and finding I had returned here, they took a little boat (it being in the rains) and came seeking me, but the Buddhists here hearing what they were seeking for turned them aside, saying the teacher lived a long distance away still, so they were discouraged and returned home.

"The next dry season when they met a blacksmith from Thaton they inquired of him, and he told them where

they would find the Christian teacher, and so the two men came again, and found the mission house and drank in the truth, and when they returned two of our preachers went with them to instruct them more in the way."

The Central Committee of the Sunday-School Union at Calcutta nominated Rev. T. J. Scott, D.D., of the Correspondence Editorial Corps of this REVIEW as successor to the late lamented Dr. J. L. Phillips, as Secretary of the India Sunday-School Union; and the London Sunday-School Union, which makes the appointment, has asked Dr. Scott to accept the position. It will be a matter of regret that Dr. Scott cannot respond affirmatively to the invitation. He is quite in need of a year's rest yet in America, and his obligations to the responsible offices he now holds would scarcely admit of his laying them down even for so important work as this of the India Sunday-School Union, whose operations now extend over all India, Burma, Ceylon, and to the Straits Settlements, 2000 miles to the southeast, including, of course, Singapore and Penang. Dr. Scott was one of the founders of the Sunday-School Union for India, and was president or secretary of it till last year, when on returning to America he became Honorary Patron and Honorary Secretary. The post of General Secretary to this Union is esteemed by those most intimately acquainted with it the most important missionary appointment in all India. It touches the work of all missions and lays a molding hand on the young of all the nations in the empire.

Dr. Josiah Tyler died at Nashville, N. C., December 20th. His book on "Forty Years Among the Zulus" at once reveals the man and his life work. His father was founder and president of Hartford Theological Seminary, and at one time President of Dartmouth College.

III.—FIELD OF MONTHLY SURVEY.*

BY D. L. PIERSON.

China,† Tibet, Formosa,‡ Confucianism,§ and Taoism.||

NOTES ON CHINA.

Milne offered himself as a missionary to China, but was refused. He offered to go as a servant, and was accepted; blacked Morrison's shoes and did a servant's work until he acquired the language and was ready for work; then he became the greatest missionary of Southeast Asia. How many of the present-day candidates for mission fields show a similar zeal?

Dr. Griffith John makes a statement in regard to church-membership in China, which is most gratifying. He says:

"The progress in church-membership during the past year (1894-95) has been most satisfactory. At our L. M. S. station in Hankow we baptized in all 165 persons, 111 being adults and 54 non-adults. The progress in the provinces of Fukien and Shantung has also

been very great. There are at present in China about 55,000 communicants, which shows a remarkable increase since 1889. There can be no doubt as to the marked increase of these five years. If the next five be as prosperous, our China communicants will, at the close of 1900, number not far short of 90,000. We are on the eve of great changes, and great changes for the better also."

Such a statement ought to do much to strengthen the faith and stimulate the enthusiasm of the friends of our missionary societies. The war has unfortunately interfered with the work and the workers in the north; there is, therefore, the more cause for thankfulness that God has so graciously blessed the testimony of His people who are laboring in other districts of the empire.

"What good do our millions of well-turned essays on the classics do us?" many a Chinaman may be heard saying to day. In many circles in China the foolishness of the present bookish system of learning, sanctioned by the Government examinations, is fully recognized. It is no wonder that a complete reform of the State examinations is now an essential point in the program of the reform party. From the highest minister down to the district judge the ruling Chinese class has received no other culture than what could be gained from the study of these essays, which are, for the most part, a perversion of their excellent classics, perfect indeed in form, but superficial in treatment. Many Chinese who are conversant with European affairs wish now to learn from the Japanese how to make use of Western culture and science. A Hong-kong newspaper has recently brought before the public the reform plans of these young Chinese. The admitted misfortune is that this party lacks the needed

* We propose this year to refer only to recent books on the subjects of the month; but in addition to references to articles in the REVIEW, we shall occasionally mention articles in current numbers of other magazines. The books and magazines mentioned may be obtained through Funk & Wagnalls Company, 30 Lafayette Place, New York.

† See also pp. 881 (Dec. 1895); 49, 53, 56, 62, 64, 78 (Jan.); 100, 114, 116, 122 (present issue). *Recent books*: "Pioneer Work in Shantung" (John L. Nevius), by Mrs. Nevius; "Forty Years in China," by R. H. Graves, D.D.; "After Thirty Years," by J. Hudson Taylor; "James Gilmour and his Boys," by Richard Lovett; "Demon Possession in Mission Fields," by John L. Nevius; "Kwang Tung" (South China), by John A. Turner; "Forty Years in South China," by Rev. J. G. Fagg; "A Cycle of Cathay," by Dr. W. A. P. Martin (in press). *Recent articles*: "The Vegetarian Sects in China," *Harper's* (Oct. 1895); "Missionaries in China," *Macmillan's* (Nov. 1895); "Characteristics of the Chinese," *Treasury* (Dec. 1895).

‡ See p. 81 (present issue). "From Far Formosa," by G. L. Mackay, D.D.

§ See p. 87 (present issue). "Confucian Theology," *Work and Workers* (Oct. 1895).

|| See p. 96 (present issue).

leader. But they hope that the present circumstances will help to develop him.*

Rev. Henry M. Woods, of Tsing Kiang-pu, writes some words of interest in regard to the petition of American missionaries to the United States Government regarding their right of residence in the interior of China :

"For many years the position of missionaries in the interior of China has been in many respects a most unsatisfactory one, on account of the ill-defined nature of their rights under the treaties now existing between the United States Government and China, and on account of the hostility of officials rendering the securing of mission property in many of the provinces a matter of increasing difficulty.

"No missionary could live long in most of the cities of interior China without realizing that he was not enjoying the rights which the Church believed him to enjoy, and which his government was supposed to guarantee him by treaty. While at comparatively rare intervals the Chinese Government acknowledges by proclamation that the presence of the missionary is in accordance with treaty regulations, still the idea is industriously circulated and is generally accepted by the people that missionaries live in the interior only by the sufferance of the Chinese Government, and not by legal compact. The missionary also learns that his right in the interior has no explicit verbal warrant in the United States treaties, but depends upon the provisions of the French and English treaties, coupled with "the most favored nation clause."† Though the French and English treaties do explicitly grant right of residence and of holding property in the interior of China, it must be confessed with regret that the representations of those governments, guided by expediency rather than right, sacrifice missionary interests to trade, and, to please the officials of China, allow this provision of the treaties to remain a dead letter. American consular representatives—faithful as they are, as a rule, to missionary interests—are thus embarrassed in pressing a claim, even a righteous one, which is founded on the treaty of another nation, when that nation itself allows such rights to go by default.

* *Evangelisches Missions Magazin.*

† The "most favored nation clause" provides that any right or privilege granted by China to the subjects of other nations shall also be granted to citizens of the United States, tho the right or privilege be not specified in the articles of the United States treaties.

"Regarding the hostility of the Chinese officials and literati, and their aggressive, determined efforts to hamper mission work, the widespread riots in the Yangtze valley in 1891, followed by the brutal Sung-pu murders of 1893 and other outbreaks, showed plainly that something must be done to guard more carefully the rights of missionaries in the interior, otherwise, as was stated by more than one veteran missionary, missionaries would not only be shut out of the 'regions beyond,' but would be gradually driven out of many places already occupied.

"Realizing the gravity of the situation, and believing that consistently with the spiritual nature of their work, and in accordance with scriptural examples,* there are circumstances which not only allow but demand an appeal to the secular government, American missionaries of all denominations held a representative meeting in Shanghai in September, 1894, to prepare a petition to the Government calling attention to the evils which may be remedied by a slight modification of our treaties.

"Much labor and careful research were involved in the preparation of the petition and of the appendix, containing translations, notes, and depositions. Several months were necessarily spent in securing signatures from missionaries throughout the provinces, and the petition was finally sent last month to Minister Denby, in Peking, to be forwarded by him to the Government at Washington.

"The petition contains the names of 164 missionaries, from 28 States of the Union, and representing nearly if not all the Protestant societies of the United States working in China. The names of other petitioners having been received since the petition was forwarded, a supplementary list of names will be sent on to Washington later.

"As will appear from an examination of the petition (p. 539 of *MISSIONARY REVIEW*, July, 1895), the United States Government is requested :

"1. To have clearly set forth in the words of the treaty the right of missionaries to reside in the interior of China, and to hold mission property either in their own name or in the name of the society they represent. The importance of having these rights plainly stated in the treaty is apparent from the fact that the treaties, and the treaties alone, are the charter of the rights of United States citizens and the ultimate

* Acts xvi. 37; xxii. 25; xxiii. 17, 18; xxv. 10, 11; xxviii. 19.

standard of appeal in all cases of dispute.

"2. To remove certain unjust restrictions imposed, without due authority, by the Chinese officials, which in many cases practically nullify the rights of missionaries and render the treaty a dead letter. The first point deals with *Fung shui*, or the fear of the good luck of a locality being injured by 'foreign devils' residing in the neighborhood. On this point an American consul, a shrewd lawyer, remarked to the writer: 'The Chinese Government thus demands, before allowing you to secure property, that you must define the limits of popular superstition!' An 'infinite quantity,' as the mathematicians say, which would postpone the securing of mission property to an indefinite period. Concerning this, the petition requests that if a Chinese official prohibits the sale of property offered to missionaries, he must negotiate for the missionaries the purchase of some other eligible property. That it may be legal to purchase mission property without first notifying the officials. If officials are first notified, they generally intimidate the people so as to prevent the sale.

"3. That scandalous books published by high officials of the Government, containing vile slanders regarding foreign nations and the practices of the Christian Church, be prohibited. The contents of these books are too vile for quotation, charging missionaries with murder, sorcery, adultery, the stealing and mutilation of children, and with stirring up rebellion against the Chinese Government. Our Government cannot afford to treat these books with contempt, because to *foreign nations* the slanders are so palpably false. The Government must remember that these incendiary publications are enrolled in official catalogues, are for sale in Government bookstores, and come to the people with all the authority of Government documents. They are published, too, often with the avowed purpose, not only of creating hatred against foreigners, but of stirring up the people to avert deeds of violence. Our Government must remember the actual effect of such publications on the ignorant masses, like fire to a powder magazine, stirring up the people to riot and murder. The publication of such infamous libels being plainly a violation of our treaties of peace, our Government, if it wishes to put an end to the riots and to secure the lives and property of its citizens in China, cannot but demand their suppression. The petition by this request does not infringe

upon liberty of speech and of the press in China. It does not ask the Government to take cognizance of religious controversy. It asks simply that horrible libels against the character of good men and women, which stir up the people to murder and riot, be suppressed. The petition asks the United States Government to say to China: 'You may criticize United States citizens and what you are pleased to call foreign doctrines as much as you like, but you may not fabricate outrageous charges against law-abiding citizens of this republic, and thereby incite your people to murder them and destroy their property.'

"It is believed that the granting of the petition will prove of immense advantage to the cause of Christ in China. A decisive blow will thus be struck at the root of the riots and the anti-foreign agitation which prompts them, the way will be opened for more cordial relations with Chinese officials and people, and scores of cities all over the empire, as well as whole regions, like the Hunan province, now closed fast against us, will be opened to the Gospel.

"As to the time for presenting such a petition, no more opportune juncture than the present could possibly be found. Since the war with Japan, China has become conscious of the need for a readjustment of her foreign relations. The Chinese Government is under great obligations to our Government representatives for friendly offices in arranging peace with Japan. The cordial support and earnest prayers of all of God's people in America are asked for this movement. There is no better way of helping the cause of Christ in China. Let the Christian people at home rally and urge upon the Government the importance of prompt and favorable action on the petition.

"In conclusion, while attention is candidly called to the serious obstacles which lie in the path of mission work in the interior of China, in order that these evils may be remedied, let no one imagine that missionaries are in the least discouraged by them. The message which comes from all over interior China to the Church at home is one of good cheer and hope. The Church of Christ has come to China to stay. She will never strike her flag, no matter what the difficulties and obstacles are. She realizes that 'the Lord God omnipotent reigneth' here as throughout the rest of the world, and that Christ's kingdom shall surely prevail. Only let the Church bestir herself to use every means to remove the obstacles which hinder the progress of the Gospel; and

now that God gives us a rare opportunity at the close of this war, let the Church exert an activity never before put forth to raise men and means to fill this opening empire with heralds of the cross."

Mongolia has long been a problem to missionary societies. The immense tract of country occupied by the tribes who roam over its territory offer a serious difficulty, since it is possible to reach only a few people from one station. Different tribes have different dialects, a difference very manifest in the only Bible at the disposal of the missionary, since of the few who can read, a great many are unable to understand what is meant. The people are the most religious of all the followers of Buddha. Probably nowhere else in the world is there manifest so much superstition mingled with the mechanical observation of rites and ceremonies as out on the great plains. In this respect they form a marked contrast to the Chinese. The latter, whatever may be their practice as to inviting priests to read prayers for the dead, are thorough Confucianists. In *Mongolia*, Confucius is well-nigh unknown; but Buddha, and particularly that form of worship which has been introduced from Tibet, is the sacred religion of the people. A few Mongols have received the truth, many more have acknowledged its power and their own duty to accept it, but the fear of relatives and friends, the certainty of being "put out of the synagogue," has deterred them from an open profession.

With the exception, possibly, of the fever-stricken region of Africa, no mission field calls for the intense heroism, coupled with great intellectual qualifications, such as are demanded of the missionary who gives himself to this great work. In order to reach the people, a man must possess two languages, Mongol and Chinese, must have an iron constitution, capable of enduring the rigors of severe winters on the bleak plains, and, above all, a love that "overcometh the world."

There is no census of the Mongols;

they are supposed to number 2,500,000, but this number is purely an estimate. The conditions of life to the north of here during the last winter must have been pitiable in the extreme. Murrain broke out among the herds, and swept off fully one third. A similar disease killed off half the sheep. And as the Government had bought or seized a large proportion of the horses, the Mongols were reduced to penury.*

Two centuries and a half ago Holland established a trading colony and a Christian mission on *Formosa*. In 1627 George Candidius commenced mission work on the island. He studied the language and religion of the natives, mingled with them, won their confidence, and eagerly sought their highest good. He was joined in 1629 by Robert Junius, who conquered the colloquial language of the people, prepared catechisms for their instruction, and translated considerable portions of the Holy Scriptures.

Mr. Junius labored for twelve years in six large towns in *Formosa*. The reformation in morals was astonishing. Men of all ranks and conditions were converted. Fifty natives were trained to teach, and these had under their charge over 600 scholars. Churches were planted in 23 towns. The Dutch missionaries took pains to furnish the people with suitable catechisms, with translations of Scripture, and with other Christian reading. They also taught the people, as far as they could, to read Dutch as well as *Formosan*. At one time, in order to deter the natives from practising idolatry, they were threatened with whipping and banishment. This was proclaimed by the Dutch Government with the consent of the *Formosan* consistory! The Supreme Council in Holland, however, quickly put a stop to this sort of "discipline."

The headquarters of these noble men were at Sakam, then a village, now a large city; and zeal, tact, and well-directed labor, blessed of God, proved

* Rev. F. M. Chapin, in the *Independent*.

abundantly successful. In 1635 they received into the Church by baptism 700 adults. Next year they reported that 15 ministers would be required to take full advantage of the opening presented by this most inviting field. Several missionaries were sent in response to their call. No fewer than 32 Hollanders labored in Formosa in diffusing the Gospel during the thirty-seven years, and the converts numbered 5900.

But a dreadful storm of blood and fire broke upon the young Formosan church, which destroyed it root and branch. This was the time of the Tartar invasion of China, and the disastrous overthrow of the Ming dynasty. Countless hordes came down upon the defenceless towns and cities. The old order was utterly broken up, and it was years before the new order came. Koxinga, a daring pirate chief, who refused to own the new dynasty, resolved to carve out a kingdom for himself in Formosa. He invaded the island with a powerful force, and summoned the Dutch to an immediate surrender under pain of death. The Dutch had a fort for their protection—Zeelandia—by no means a place of strength, and their forces were but small; but, with characteristic courage and tenacity of purpose, they refused to obey the fatal summons, and resolved to stand a siege. For nine long months the deadly struggle lasted. Many of the converts reverted to heathenism, whereupon Koxinga gave each a silk robe, a cap with a gilt knob, and a pair of Chinese boots.

Faithful Hollanders and native Christians scattered throughout the country were treated with barbaric severity. Ministers and schoolmasters were put to death, in some cases even crucified, by order of the savage Koxinga. Some of the Dutch were thus put to death, fastened to a cross by having nails driven through their hands and the calves of their legs, and another nail driven through their backs. In this plight they were exhibited before the governor's house. They would live in this awful condition from three to four days with-

out food or drink! Other cruelties—too many, alas! and too hideous—are related.

Koxinga immediately slew 500 male prisoners, Pastor Hambroek among them. Many of the women were slain, others were sold into slavery. One of the ministers, Marcus Masius, laboring near Tamsui, made his escape to Batavia. At last the brave defenders of Fort Zeelandia had to give it up, and were allowed to escape with their lives. A few of the women and children survived in captivity and exile until 1684, when they were rescued. Thus was extinguished in blood the light so promising, so beautiful, kindled two and a half centuries ago in Formosa. Thank God that the same blessed light is again borne to the same land by faithful churches of the reformed family.

Why is Chinese *Tibet*, in the heart of Central Asia, still so hermetically sealed against the entrance of the Gospel, which would bring it freedom from the priestly tyranny of the dominant lamas? He, who has all power in heaven and on earth, can open that closed door as soon as He chooses. Is it His purpose that some lands should remain closed to Europeans in order that we may learn how to employ the native converts of the borderlands to introduce the Gospel to the regions beyond?

One item of news from this mission is very pleasing. Paulu, a native Christian at Poo, has traversed the whole of the neighboring province of Chinese Tibet, telling the Gospel of salvation, and distributing Scriptures and tracts in every village. He has gone where no European may go, and tho the Tibetan authorities forbade his advance to another province, we hope he will be able to take a similar tour at some future time. Since his baptism, Paulu has received special instruction, with a view to such service over the border. He started from Poo with a companion, taking a considerable supply of Tibetan Gospels and tracts on a donkey. His orders were to sell these books when-

ever he could find purchasers, but to give, if necessary, where there was hope of their proving spiritually useful. Wisely avoiding Shipke, he entered Tsotso, preaching the simple Gospel and distributing the Word of God and Christian booklets among a people who have a great respect for all that is written in their Tibetan characters. Paulu describes the country traversed as barren and thinly populated. As a native he was better able to gauge the feeling of the people toward the Gospel than a European could. Paulu found more enmity to the Gospel than receptivity for it. Once the villagers were afraid to take any books or tracts from him for fear of their rulers. At a village called Semkil he stayed three days with an old man, who seemed not far from the kingdom of heaven. This man had heard the truth from Missionary Pagel, to whom during his long service at Poo the door to Chinese Tibet was once thrown open. This was when small-pox broke out, and in their panic the authorities sent across the border for the Christian missionary who could vaccinate. Brother Pagel was ill, but in faith and joy rose from his bed and started for a mountainous journey from which most men in health would shrink. He vaccinated and preached throughout the villages of Tsotso. In an impulse of evanescent gratitude the local authorities declared, "you—but you only—may come again any time you like." The next year the panic was passed, and the door was shut even to their benefactor. But he had sown the good seed, of which Paulu found traces "after many days."

Having visited all the villages of Tsotso, he was about to enter the neighboring province of Chumurti, but was turned back by the authorities, who told him that if it came to the knowledge of their superiors that he had been preaching in their province they would all be severely punished. They expressed the opinion that the European policy was first to bring them their Christian religion and then to take their country.

Possibly Paulu may again try to traverse another province. If he takes fewer books, he may attract less attention, and so find a wider range for the verbal proclamation of the message of life in Chinese Tibet.*

The Opium Traffic.†

It is one of the standing mysteries of human life that men in possession of a conscience should justify the maintenance of that which inflicts awful ruin on a great portion of the race. Yet this is what the defenders of the opium traffic are essaying to do. The present aspects of the opium question were discussed in a recent meeting in London.

A lengthy resolution was offered by Mr. J. E. Ellis, M.P., to the effect that inasmuch as the late Royal Commission was appointed to investigate a system of revenue derived from a drug manufactured and traded in by the Indian Government, it was bound to preserve complete independence of that government; but that by assuming at the outset that the Government of India would "arrange the course of inquiry, places to be visited, and witnesses;" by receiving the great bulk of the evidence from persons whose testimony was supervised by Indian officials; and by otherwise allowing their report to be largely molded by the Indian Government, the Commission failed to preserve that independence essential to an impartial verdict.

Mr. J. H. Wilson, M.P., solemnly asserted that there is scarcely a single page or paragraph in it which, if thoroughly examined, will not be found to contain serious fallacies and errors.

The two poisons, arsenic and opium, are thoroughly under Government control, and there would be no difficulty in imposing the necessary restrictions on the sale of these drugs provided the Government will undertake it.

The prohibition of these sources of national ruin would be perfectly easy in India, because the Government has the thing entirely in its hands, and there is no question of compensation.

The connection between vice and opium is nowhere more apparent than on the Malayan peninsula. In Ceylon the opium import has increased eight-fold during the last fifty years, and there is a very earnest movement in the island for its prohibition.

* From an article by Mr. Schreve, of the Moravian Mission.

† *The Christian* (London), Dec. 19th, 1895.

IV.—EDITORIAL DEPARTMENT.

The talk of war between the leading Christian nations of the world on account of a paltry dispute as to a piece of land in South America seems to have been a machination of the devil to divert attention from the horrible massacres and suffering of Christians in Armenia. No one could doubt that the war-cloud, if such even it might be called, would soon blow over, but it seems to some extent to have drawn attention from the Turk, whose awful work of extermination still continues. A few years ago Christendom would scarcely have believed that selfishness and jealousy would prevent "the powers" from putting an immediate end to such systematic outrages. Meanwhile God fights for Armenia by decimating the Turkish troops encamped before Zeitoun and elsewhere. But the sufferings of Armenians in consequence of their destitution is unutterable. The relief work is progressing but all too slowly.

A correspondent to the London *Daily News* draws an alarming picture of the condition of Syria. The Druses are said to be in revolt, and some 60,000 Mohammedans are in arms, "with few officers and no discipline." Jerusalem is crowded with rough soldiers; Beyrout also, where credit is suspended and the people are also "in suspense." A terrible fear of a "holy war" exists.

Rev. Dr. Cornelius Van Allen Van Dyke, a great Arabic scholar, of Beyrout, Syria, who has recently "fallen asleep" at the age of seventy-five, was a descendant of one of the early Dutch settlers of New York. Dr. Van Dyke was educated in the Kinderhook Academy and the Jefferson Medical College, and went to Syria in 1837 as a missionary of the American Board. He was appointed principal of a seminary at Abeih, on Mount Tabor, Palestine, and after the death of Dr. Eli Smith was

called to Beyrout to complete the work on the Arabic version of the Scriptures. He rewrote the whole, with the exception of the Pentateuch, on the style of the Koran. This work he began in 1857 and finished in 1864, and two years later completed an edition of the whole Bible and one of the New Testament alone.

Dr. Van Dyke was the author of numerous works in Arabic, including mathematical, chemical, astronomical and hygienic treatises, and has made several translations into that tongue.

The editor is constantly getting inquiries as to the Gordon Training School, at Boston etc., and he thinks wisest to answer them in a brief note in these columns.

This school, now in its seventh year, was begun in the autumn of 1889 by Rev. Dr. A. J. Gordon, with Rev. F. L. Chapell as resident instructor. Already over one hundred of its students are at work in missions at home or abroad. Its lecture-rooms are in the Clarendon Street church, and it is designed to help men and women who feel called of God to the work, but who are unable to pursue a fuller course of preparation. The Bible is the basis of all instruction, and the spirit of prayer is the reigning spirit of the institution. Three things are kept at the front: 1. A life of consecration and victory over sin and self. 2. A personal and practical knowledge of the Word as the inspired, infallible guide. 3. A constant engagement in active forms of service.

Students should, if possible, take the full two years' course. The year begins the first Wednesday in October and closes the third Thursday in May. All particulars will be supplied on application to Professor Chapell, No. 118 Pembroke Street, Boston.

The China Inland Mission had, in

1895, 640 missionaries (417 native, and 79 from America).

In Japan there is about one convert to each 1000 Japanese.

In South America, out of 37,000,000 in the 14 republics, 34,000,000 have never heard the pure Gospel. Brazil is greater than the United States or Europe, and of its 16,000,000 only about 2,000,000 are evangelized. We may infer the ignorance of the true Gospel from the question often asked of converts to Protestant Christianity: "How much do you pay for this salvation?" "To what priest do you confess to get your sins forgiven?"

To secure more definite, systematic prayer for the missionary work in South America, a *prayer union* has been formed with reference to the speedy evangelization of this neglected continent. United and daily prayer is sought for all missionaries in South America; for all native helpers and Christians; for the people, that many may be saved; for more laborers in that field. The promoters of this prayer union wish to emphasize the fact that believing prayer has as large a function in promoting missions as the actual work of the missionary on the field, and desire that disciples everywhere would join with them in these daily petitions to God. The membership fee of 25 cents, to cover incidental expenses, is optional. Those who wish further information and membership cards may communicate with the secretaries, A. E. Robinson, 21 Colahie Street, Toronto, Ont.; A. E. Armstrong, 272 Broadview Avenue, Toronto, Ont.

In the *Missionary Herald*, April 1st, 1895, the organ of the British Baptists, we notice a brief paper, entitled "Our Undeveloped Resource." Among the contributions reported for March last were the £82 2s. 1d. handed the secretary personally at the "first missionary demonstration" at Haddon Hall, Brompton, London, and it may well be

placed prominently before the churches generally for their stimulus and encouragement.

Haddon Hall is situated in a poor and densely populated neighborhood, and was erected some eleven years ago at a cost of £6500 (all raised at the time); and as a mission church in connection with the Metropolitan Tabernacle is an important center of evangelization. The work, under the presidency of Mr. William Olney, a London merchant who preaches on each Sunday, comprises various and numerous Christian agencies.

The Sunday-school reports an average afternoon attendance of 733 scholars, and, having been trained in systematic giving, has for many years contributed large amounts toward foreign and other missions, the total distributed under this heading in 1894 being £68 19s. 4d. In addition to this, however, about a year ago, as the outcome of a revived missionary spirit, the church and congregation unanimously adopted a scheme for collecting a penny a week with the following rather startling results:

First quarter, £16; second quarter, £19 10s.; third quarter, £20 17s. 10d. Total, £56 7s. 10d. A collection was also made on February 3d, amounting to £5 14s. 3d.

In the joyful report of the great and progressive success of this penny-a-week effort, in the current number of the *Haddon Hall Evangelist* the following pregnant sentence appears: "Doubtless, we are specially fortunate in being provided with collectors who know how to make their subscribers feel the little weekly gifts no burden. But, apart from this personal element, *we believe the penny-a-week system is a veritable gold mine which the missionary societies have scarcely 'tapped.'*" Perhaps the most inspiring feature of this "forward movement" is Mr. Olney's emphatic testimony that, so far from its injuring his home-work, this has proved more satisfactory since the scheme was adopted, both in its spiritual life and its financial development.

The Moravian Missions in Difficulties.

The Unitas Fratrum (the ancient Unity of the Brethren, commonly known as the Moravian Church) was founded in Bohemia in 1457. It was renewed at Herrnhut, in Saxony, in 1722, and commenced missions to the heathen in 1732,

The foreign mission of the venerable Moravian Church has to face one of the largest deficiencies that ever threatened the great work of evangelization which God has carried on by her in all quarters of the world for one hundred and sixty-three years. This is due to the healthy growth of this work. In several missions new stations have been planted last year amid heathen populations, notably in South Africa (Kaffraria), in Central Africa (Nyassaland), and in South America (Surinam)—*i.e.*, Dutch Guiana). So it comes that, tho the contributions from the members and friends have not fallen off, the expenditure for 1894 exceeded the income of the year by more than £10,000. To meet this, the Directing Board (at Herrnhut, in Saxony) have brought in every sum at their disposal (regretfully including £4000, with which they had intended to found a college for native ministers in Kaffraria). Nevertheless, there remains

A NET DEFICIENCY OF £5750.

The home churches, which are the basis of this wide and noble work (among the Eskimos of Greenland, Labrador, and Alaska; the Indians of North and Central America; the colored population of the West Indies, Surinam, and Demerara; the Hottentots and Kaffirs of South Africa; the natives of Nyassaland, in East Central Africa; the lepers of the Holy Land; the degraded aborigines of Australia; and the Tibetan-speaking Buddhists of the Himalayas); these home churches in Germany, Great Britain, and the United States number little more than 20,000 communicants. The ever-growing membership of the mission congregations now amounts to 93,649, of whom 32,367 are communicants. Such a proportion between the numerical strength of the home churches and the foreign mission certainly warrants an urgent plea for help on the part of those who are doing their best to carry on and extend so wide a work.

APPEAL OF THE DIRECTING BOARD.

In appealing to the Christian public for contributions to cover this debt and remove this barrier to blessed progress, the Directing Board say: "We confess that we cannot but be deeply concerned, as we look not only at the present debt but at the years that are close upon us, and at the further future. We see that the Lord is opening doors to us, and that consequently the expenditure of our missions is always advancing. It is clear to us also that greater economy can scarcely be exercised on our part with-

out laming the good work itself. Therefore we cannot help the anxiety which is ready to exclaim: 'Whence shall we have so much bread as to fill so great a multitude!'

"But it is the work of our Lord, which we carry on amid weakness and shortcomings, and we turn again to Him in faith and trust: 'Lord, Thy mercy endureth forever, forsake not the work of Thine own hands!'"

Contributions toward the Moravian missions, and special donations to remove the debt upon them, will be thankfully received by the Treasurer, Rev. H. E. Blandford, 32 Fetter Lane, London, E. C., and the Secretary, Rev. B. La Trobe, 7 Furnival's Inn, London, E. C. Post-office orders to be made payable at "Hatton Garden Post-office." Cheques crossed "Union Bank of London."

The Moravian Missions are over \$25,000 in debt, a most unusual experience for this noble society, arising from no deficiency in ordinary income, but from the increased expenditure on their extensions. The whole Christian Church should come to their help in this emergency, seeing the debt it owes to the Moravians for their example of missionary zeal. Many devout men are needed to step into the breach left by the death of our beloved friend, Reginald Radcliffe, whom we consider one of the trio in England who in this past generation have sounded the awakening note to the Church to be up and doing in the evangelization of the world, the other two being Hudson Taylor and Grattan Guinness.

Our readers will be glad to read a letter from such a man as George Müller. It was written as a personal letter, so that no publicity was sought by the humble writer, but the editor ventures to give it to the public for its hints on systematic giving, which are all the more valuable because found in a private communication. It is dated

NEW ORPHAN HOUSES,
ASHLEY DOWN, BRISTOL,
March 12, 1895.

BELoved BROTHER: I send you by this mail the four volumes of my narrative, and a copy of my "Preaching Tours and Missionary Labors," written

by my beloved departed wife. My impression is that you will look at it with interest, as you are so deeply interested in missionary labors. I took these long tours of 200,000 miles by land and water to help on the hundreds of thousands of children of God to whom I should preach, and to beget in them greater conformity to the mind of God, and thus, also, to beget a missionary spirit in them. In my narrative is found profitable material on perhaps fifty different subjects on which I have written; but I send it to you in particular for one reason. I believe there is not in the world in existence a book which gives, in the way of illustration, such an instance as this book of the practical blessedness of systematic giving, as God prospers us, as is set forth in these four volumes; but especially in Volume III. and Volume IV.; and this is shown from *my own life and experience*. Now, as you and I long for far greater things being accomplished in missionary work than as yet has been accomplished, and as all this requires far more money to be devoted to the Lord than has been as yet devoted, can there be anything more important to lead the Church of God to see the blessedness of systematic giving?

Now hear. I, a poor foreigner, began in 1831 simply to trust in God without salary as a pastor, and obtained £151 18s. 8d. Out of this my first dear wife and I gave away £50. And thus I have been going on for sixty-four years; and I find that, up to this day (March 12th, 1895) I have been enabled to give away £72,894, or \$364,450. Again and again I have been enabled to give £2000, £3000, £4000 in one year, chiefly for missions or for the orphans. In the year 1893 my dear wife and I gave away £4500. The Chinese £500, which you notice in your article, was my gift. Now, beloved brother, if society could be led to act as I and my two beloved wives acted, what ample provision would there be for God's work; and only systematic giving as God prospers us will lead to it. All the thousands of donations in these four volumes, entered "From a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven," are my own donations. I write thus, not to boast, but simply to show how much can be accomplished.

Now, read for yourself in Volume III., page 601, paragraph 2, up to page 615, and you will see that from January 1st, 1831, to May 26th, 1874, I gave away £27,172.

In Volume IV., pages 381-447, the account is given of my income and what

I gave away, and it is seen, on page 447, that my income from May 26th, 1874, to December 31st, 1885, was £30,145 3s. Of this amount I gave away to relatives £2185 17s. 4d.; to poor believers under my pastoral care, £1464 8s. 2d.; to missions, orphans, etc., £23,464 8s. 8d., and altogether, £27,111 4s. 2d. To this last sum is to be added many hundred pounds spent out of my own means in connection with our missionary tours. The total given away up to December 31st, 1885, is £57,000.

From December 31st, 1885, to March 12th, 1895, I gave to the poor £859; to relatives, £684; to missions and orphans, £14,360; in all, £15,903. Add to this £57,000, given before, and you get the total of £72,903, or, \$364,750.

My first dear wife was a most precious saint and a highly educated lady, but had not £5 when I married her. The Lord gave her to me for thirty-nine years and four months. My second wife had lost all her property when I married her; but the Lord gave her afterward, through three legacies of grandfather, aunt, and an uncle, about £5600, every shilling of which she gave to the Lord's work. The Lord left her to me twenty-three years and six weeks. I was married altogether sixty-two years and five months.

You may see a rich merchant now and then giving some large amount, but we want all believers, even of the middle classes and the poor, to contribute as God prospers them.

Ever yours very affectionately,

GEORGE MÜLLER.

The "Jerry McAuley Mission" was organized thirteen years ago by Jerry McAuley. For the last three years the Rev. and Mrs. Charles E. Ballou have been the superintendents.

Funds are sorely needed to meet current expenses, and unless help is given the mission must be abandoned. Never has the spiritual side of the work been more successful. The cost of maintaining the mission is only about \$5000 a year, which is met by voluntary subscriptions. Contributions may be sent to Charles M. Jesup, treasurer *pro tem.*, No. 37 Wall Street.

Dr. Denney, in his "Studies in Theology," a book which has just been published, and which is likely to be widely discussed because in it he treats so many of the current questions of the

day, gives the following incident as an illustration of the "distinctively Christian position :—" "A Hindu society was formed, which had for its object to appropriate all that was good in Christianity without burdening itself with the rest. Among other things which it appropriated, with the omission of only two words, was the answer given in the Westminster Shorter Catechism to the question, 'What is repentance unto life?' Here is the answer: 'Repentance unto life is a saving grace, whereby a sinner out of a true sense of his sin, and apprehension of the mercy of God in Christ doth with grief and hatred of his sin turn from it unto God, with full purpose of, and endeavor after, new obedience.' The words which the Hindus left out were *in Christ*. Instead of 'apprehension of the mercy of God in Christ,' they read simply, 'apprehension of the mercy of God.' They were acute enough to see," continued Dr. Denney, "that in the words they left out the whole *Christianity* of the definition lay. . . . I entirely agree with their insight. If the mercy of God is separable from Christ, independent of Christ, accessible apart from Christ . . . there is no need and no possibility of a Christian religion at all."

The Stundists, who take their name from the German *Stunden*, or hours of praise and prayer which they keep, are a Protestant sect resembling somewhat both the German Methodists and Baptists of this country, the Mennonites, and the Dunkards.

The Stundist movement took its rise about thirty-five years ago in the province of Kherson, on the Black Sea. It had its origin with the German peasants whom the Empress Catherine enticed from their Suabian home to colonize this district.

These sturdy peasants brought with them to Kherson their religion, their pastors, and their industrious, sober ways. Altho at first race antipathy kept the newcomers estranged from the natives, in time their quiet, industrious ways and practical godliness earned for them sympathy and then converts. Their religion adapted itself to their new environment, and, in some

degree, to modern thought, and they grew gradually until now the sect numbers some 250,000 persons. Their religious success served only to bring upon them bitter persecution—first by the peasants and second by the State, or, rather, by the public officers of the State Church.

The outrages on these Stundists, or Stundist Methodists—for their belief seems most nearly to approach that of our Methodist Church—have grown particularly numerous of recent years. In July, 1891, the Holy Synod of the Greek Church, alarmed at the steady increase of the sect, summoned a clerical congress at Moscow to contrive measures for its suppression. Legislation of the utmost severity was decided upon; they were forbidden to hold prayer-meetings even in their own homes, and all public gatherings were to be dispersed by the authorities. Many leaders in the sect were banished to Siberia and their children turned over to the officials of the Greek Church, to be brought up in the orthodox faith. Such severe measures were determined upon only because other edicts issued in the spring of that year had failed to put a stop to the Stundist proselytizing.

Think of that noble pioneer of African missions, Dr. Krapf, dying on his knees praying for the Dark Continent. "I am so penetrated by the feeling of the nearness of the Lord's coming that I cannot describe it," he said one evening in November, 1881. "He is near indeed; oh, we ought to redeem the time and hold ourselves in readiness that we may be able to say with a good conscience, 'Even so; come, Lord Jesus.'" Thus he spoke and retired to rest. Next morning they found him kneeling lifeless by his bedside. Some will say that he did not live to see the Lord's return, and that in his case the expectation of nearness was after all his own nearness by death to heaven. True, but it was a vital hope, a working hope. He labored as well as looked. His expectation was not inimical to missionary labor; and if we might testify, we would say that our own simple faith, apart from theories and dates, that *Christ shall come in like manner*, has been a power in sanctification and a spur in missionary service unspeakably mighty.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

MISCELLANEOUS.

—“Wherever in any community the light and life of the Holy Ghost show themselves, there is also revealed the synagogue” (in the German Bible, “the school”) of Satan. A terrible word! If it did not stand here in the word of God, I could not venture to utter it. In this school Satan is the teacher. Here there are brought up the dreary principles and lying commonplaces: Money is the main thing, even if blood cleaves to it. Enjoyment is something that the man must have, and diversion he must seek, for with death everything is at an end. Youth is no time for ruth; and if there is such a thing as salvation, it will come of itself with old age. Business is business, and the Ten Commandments have nothing to do with it. Repentance, conversion, regeneration, are merely pietistic phrases which on Sundays are mouthed by rote from the pulpit. But otherwise these medieval ways of thinking have been long antiquated by the advancement and culture of the nineteenth century. Jesus is merely a man like us, only, in the interest of clerical domination, He is artificially preserved as a mummy and still shown as a scarecrow to women and children. It is in the school of Satan that those children grow up who are bringing up their children without the nurture and admonition of the Lord, but with abundance of threatenings, blows, and curses. It is here that those children grow up who, having received no love, render none; who a godless, undisciplined generation, knock at the gates of the State and the doors of the Church, desiring entrance in order to ruin whatever has yet a look of Christ or Christianity. It is in the school of Satan that those marriages are

contracted which, as a fruit and consequence of sin, must be formed, and then burden the house, from the altar to the grave, with ignominy, wretchedness, and the curse of parents. In Satan’s school are the poisons elaborated and with the guise of innocent etiquette introduced into the world, which are to-day poisoning the life of our people, just drawing religion out of their heart and then sucking the marrow out of their bones; unbelief, unchastity, mania of amusement, mania of money, and all the manias which, creeping softly to-day, to-morrow, like an epidemic plague, devour myriads. Here we see ruined health, beginning in lawlessness, to end in suicide. In Satan’s school are the workers trained who, with revelling and laughter, beslave holy things, honorable persons—nay, the Savior Himself, until they have worked their heart out of their body, and have delivered themselves as a welcome booty into the jaws of the original murderer of souls. In his schools Satan leads men about by his rope as a bear leader his bears. Sin allures, shines, smooths, gives promises upon promises, until at the end she gives her befooled victim the last push: ‘There, you have your reward with the damned in hell!’—*Missions und Heidenbote* (Neukirchen).

—“In this our present time, Religion, morally separated from the State, and living her proper life, is no longer submitted to the sad necessity of having recourse to material force to achieve her triumphs. Disengaged from temporal bonds, she has been restored to her first essence, and flies off on lighter wing from one end of the world to the other. Her early glory began in sufferings and poverty; it is by sufferings and poverty that her final conquests will be accomplished. Oh, marvellous power of true ideas! They have no need of armies or of imperial laws, and cities open their

gates to them, the catapults no longer shake down their walls. Kingdoms have no boundaries which can arrest them; they pass, they advance, and nations in vain guard their borders against them; they suspend their march neither before the diversity of tongues, of laws, and of manners, nor before the insurmountable barriers of mountain ranges, of forests, or of seas; they are at once patient, indefatigable, and rapid, and their course through creation only ends where ends the work of God."—POUJOLAT, *Histoire de S. Augustin*.

—Dr. F. M. Zahn, speaking of the pride of culture, above all of *parvenu* half culture, which is continually insisting that this or that barbarian language is incapable of conveying the higher thoughts of the spirit, speaks of a German merchant in Africa who offered a telegram for a native in the latter's own language. The operator, himself an African of the same tribe, rejected it with the remark: "Shall not be accepted, that monkey language." That was worse than good Pope Gregory's describing the language of his English converts as "a barbarian grunting," for he did not know it. Yet Gregory may not have been so far out, for, as Dr. Zahn remarks, as a people rises, its language rises too. The process, indeed, is reciprocal. Every new nobleness of soul helps to a new nobleness of speech, and every new nobleness of speech to a new nobleness of soul.

As Dr. Zahn well insists, speaking of the colonial powers, a higher training in English, French, German, or other European tongue, without a previous thorough elementary training in the vernacular tongue of each people, is a thoroughly unsound thing. No one can ever think his truest thoughts or express his truest feelings except in the tongue which he learned at his mother's knee. If there are exceptions, they are so few that they strengthen the rule. Above all, as Dr. Zahn rightly insists, missionaries should not allow themselves to be allured by school grants or

any other bribes to turn their scholars into parrots, chattering mechanically and blunderingly a scant supply of foreign words. The miracle of Pentecost emphasizes the right of every man to hear, in his own tongue, *wherein he was born*, the wonderful works of God. And tho mainly, it is not solely in immediately religious knowledge that God makes known His wonderful works.

Dr. Zahn calls attention to the fact that when the Crescent began to advance, the national churches—Greek, Syrian, Coptic, Abyssinian, Armenian—still maintained themselves, tho terribly crippled; but that in North Africa, where there had never been a Punic, but only a Latin Bible and Church, Christianity disappeared utterly. Indeed, the terrible and wasting conflicts between Catholic and Donatist, which opened the way for this obliteration, were really a strife between a Latin Christianity, which received all attention, and a Punic Christianity, which received scarcely any. If we try to Anglicize or Americanize or Germanize or Gallicize our native churches, we are simply following in the wake of the Roman Church. The attempt to make English universal is likely to be no more blessed of God than the old attempt to make Latin. Happily Protestantism, tho it may be touched with this temptation, can in its very nature hardly yield to it in any great measure. That it cannot is the best credential that it is at present the chief heir of Pentecost.

—M. Coillard's great bereavement has moved the hearts of Christians in every land. We know then what is in his heart when, speaking from the depths of Africa concerning the death of some friends in France, he says: "*Sursum corda!*" It is not at the railway station or at the parting of the roads where we have bidden one another that supreme farewell which has rent our hearts and dimmed our lives that we ought to pause. Our well beloved are no longer there. No. It is to the place of rendezvous, to the moment of

reunion, that our desires ardently tend, and with transports of joy our hopes fly toward our Father's house, whither they have preceded us, our well beloved, where Jesus awaits us, to which each step brings us nearer, and where God shall wipe away all tears from our eyes. God is not the God of the dead, but of the living. Let us seek Him not among the dead, but among that great cloud of witnesses who surround us, where are Abraham, Isaac, Jacob, all the saints of the old covenant, all the saints of the new, who follow us with an intense interest in the struggles of life and in the discouragements of our pilgrimage. Let us cover our tombs with flowers when we can; let us water them with our tears; grief is human, and Jesus has known it. But let us weep without bitterness. And through these tears, all illuminated with the glory of heaven, may the glance of our faith penetrate into that invisible world where our own have passed and disappeared to our feeble eyes, but whose powerful reality has laid hold on our soul."

—"A protest against the iniquitous war that France is waging on Madagascar has appeared from an unexpected source. The Book binders' Trade Union, of Lyons, have addressed a noble reply to an appeal to them for contributions in aid of the Madagascar expedition. They courteously refuse to give any encouragement to it, and earnestly protest against it as a wicked and indefensible act. They remark that, 'While, in our view, war is always a horrible curse, this war is not only a curse, but a disgrace, an iniquity, a crime against humanity, and, in short, a sacrilege. Its real object is to impose, in the interests of commerce, upon a young nation, whose only fault is that of being weak, a foreign yoke which we ourselves would not for a moment tolerate. The duty laid upon us by justice is simple, and expressed in this axiom of the eternal law: "Do not to others what you would not wish that they should do to

you.'" But what should we say if, under some false pretext, a foreign power were to endeavor to foist a protectorate upon our country, upon France! 'The law of right is not limited to the frontiers of Europe. Its jurisdiction is universal. It covers the black as well as the white, the weak as well as the strong. No people have a right to take away by violence or by fraud the liberties of another nation.'"—*Bombay Guardian*.

—No nobler protest has appeared in France since the terrible letter which, in 1694, Fénelon addressed to the conscience of Louis XIV. concerning his wars of aggression and other evil acts. *Harper's Weekly*, in a recent highly appreciative review of a work on Japan by a Greek-American, signifies its concurrence with him in the confident expectation that Japanese good sense and reasonable conservatism will succeed in keeping the nation independent of the Christian dogma—that is, of the Christian doctrine. We doubt whether this eminent journal is sure to be justified by the event. The Japanese have hardly better sense or a more reasonable conservatism than the Greco-Roman world, and yet that did not succeed in keeping itself independent of Christianity. Indeed, it is now acknowledged that such great achievements of Greek thought as Platonism and Stoicism wrought directly toward the triumph of Christianity. Japan has no native systems answerable to them, for Shintoism has no thought, and Buddhism and Confucianism, being also foreign, there seems no antecedent improbability that Christianity, ecumenical as it is, may win the victory over them which are Asiatic. Perhaps *Harper's Weekly* is hopefully anticipating the advent of some great sage who shall marry Western positivism to Eastern religiosity, and thus refresh the atheistic devoutness of the old Japanese systems. But as this sage may never appear, and as there is a Son of Man already in the field, whose overthrow has been continually predicted and whose victories have continually succeeded

each other, it is possible that *Harper's Weekly* is destined to disappointment.

—A century after the triumph of Christianity under Constantine, St. Augustin remarks that it was a common talk among the pagans, of whom there were still great numbers, and many in very high places—"Ah well! the Church has gained a temporary victory; but in doing so she has exhausted her strength. In a generation or two she will be heard of no more." This prediction sounds very comical to us now; but such forecasts will doubtless continue to be made until God has at last put all enemies under the feet of His Son.

English Notes.

BY JAMES DOUGLAS.

London Missionary Society.—Great satisfaction is felt at the result of the appeal made by the three Bechuana chiefs, Bathoen, Tebele, and Khama. These chiefs practically gain all they asked for, while the needs of the rapidly growing white population of the chartered company's territories have also been met. It is a source of unmixed rejoicing to know that these worthy men return to South Africa, having won for their people a security of tenure and a freedom of position greater than they ever possessed before, as well as accompanied by the good wishes of hosts of friends.

Colportage in Central China.—There are now, in connection with the L. M. S., four colporteurs in active service in Central China—men who were formerly, for the most part, ringleaders of opposition to the faith for which they now bravely jeopardize their lives. The record of their doings is apostolic as regards depth of devotion and bravery of initiative. Lately two of the number stormed the capital of Hunan, the most conservative province, and bearded the lion in his den by pressing the object of their mission on the *Yamens* themselves. But God was their shield, and opened

the hearts of eighteen of the high officials to purchase of them.

King-Shan, China.—The news reported to Dr. Griffith John from this place is to the effect that there are now about two hundred candidates for baptism, eighty of whom are perfectly satisfactory. A piece of land has been bought by the converts, with the houses upon it, and made over to the church for church purposes.

Malagascar.—The news from the capital is still tantalizing. This much, however, seems to be evident, that whatever may be the result of the cruel war, it has already brought out very prominently some of the best features of Malagasy Christianity, and shown the reality and depth of the Christian feeling among them. Faith is obviously in exercise, as indicated by the absence of excitement, by the spirit of prayer, and the disposition to live by the day.

Church Missionary Society.—From the pen of the Rev. W. G. Peel, of Bombay, a remarkable paper appears on the subject of "The Development of the Missionary Spirit in Indian Christians." Powerful attention is called in this paper to the need not only of "walk," but of "work in the Spirit," a point which Mr. Peel illustrates from recent examples. As this subject is of unspeakable moment to the whole Church of Christ, we have felt constrained to put on record one or two of the cases adduced. Thus the case is cited of a most energetic worker in India who bewailed that his bygone years of work for Christ had been comparatively wasted. What was meant by that? "Simply that he had walked in the Spirit according to the light he had had, yet he had not worked in the Spirit, forasmuch as he had not received the Holy Ghost, and, therefore, had lacked power from on high. He had generated power from below in a walk in the Spirit, and had mistaken self-power and heart energy for the power which alone and effectually makes the will of God to be done on earth as it is in heaven."

Alongside of the above may be placed the story recently told that all the soul-stirring manifestation of the Lord's blessing in East Central Africa began with the reading of a tract dealing with this searching aspect of truth. "One of the missionaries read that tract. His eyes were opened widely. He saw that, earnest Christian missionary though he was, yet he had not received the Holy Ghost as Christ's gift, to fill him with power from on high. He too had generated power from below which had had sad limitation in self. He abandoned the self-power." Others sought the like blessing which he found, with the result that the dews of this special grace settled on the souls, and the work took form in demonstration of the Spirit and of power. May God Himself lead His people everywhere to the discovery of this hid treasure !

Japan.—The annual reports of C. M. S. work in all parts of Japan are to hand. The following summary concerning the island of Kiu-Shiu, where the work began in 1869, is interesting. In 1884 the number of Christians in the island was 154, a number which in the course of a decade has risen to about 800 ; while in place of a solitary missionary in charge at Nagasaki there are five missionaries in charge of stations, four of whom reside in the country districts then almost unknown. Further lay workers have largely increased ; six lady missionaries have joined the staff ; substantial church buildings have been erected ; and the island, which is as large as Ireland and far more populous, has been formed into a diocese of the Japanese Church. In all this there is, indeed, much to stimulate to a renewal of steady, plodding, prayerful, and patient endeavor.

Usagara, East Africa.—In this region, decimated by recent famine, there has been a marked outpouring of the Spirit. The testimonies resembled a "revival" meeting at home. The Rev. H. Cole says : "It was a new experience to see the people under evident

conviction of sin, and really anxious to get rid of its load. Hitherto they were wont to express their faith in it without showing any signs of penitence ; but now under the teaching of the Spirit they are broken down, seeking forgiveness. Pray with us that this may be the token of a great outpouring of the Holy Spirit in this Usagara Mission."

South India.—At *Tummalapilli*, in the Masulipatam Mission, an awakening took place three years ago under the influence, humanly speaking, of a native teacher. The result is seen in large accessions to the Church. During last year, 90 were baptized in the village tank. There are now 175 Christians on the rolls. A memorial church has been opened, and the Rev. M. David has been appointed pastor.

THE KINGDOM.

—Well does Bishop Duncan, of the M. E. Church, South, suggest : "There is a great difference between benevolence and beneficence, between well-wishing and well-doing, between the *bene volo* and the *bene facio*."

—"Oh, Lord, help us to sparkle all over for Jesus," was the prayer of a native Christian in Ceylon.

—A very little missionary girl, saying her prayers at her mother's knee, exclaimed : "God bless these poor heathen that worship idols ! These idols can't hear, and they can't see, and they can't talk, and they can't even *wiggle about* !"

—There are two things I really care about : one is the progress of scientific thought, and the other is the bettering of the condition of the masses of the people by lifting themselves out of misery. Posthumous fame is not particularly attractive to me, but, if I am to be remembered at all, I would rather it should be as "a man who did his best to help the people" than by any other title.—*Huxley*.

—If I wished to praise a missionary, I should say that he was a Moravian.

[THESE statistics are designed to include only Missions among either non-Christian or non-duded. Accuracy has been sought, but also completeness, and hence conservative estimates within the space afforded by two pages of this Magazine, a large number of the smaller and special

| | NAMES OF MISSIONARY SOCIETIES IN GREAT BRITAIN AND UPON THE CONTINENT, AND SUMMARIES FOR ASIA, AFRICA, AUSTRALIA, ETC. | Date of Organization. | Income. | Ordained Missionaries. | Laymen. | Wives. | Unmarried Women. | Ordained Natives. | Total Native Helpers. |
|----|--|-----------------------|--------------|------------------------|---------|--------|------------------|-------------------|-----------------------|
| 1 | Baptist (England)..... | 1792 | \$356,220 | 110 | 31 | 117 | 70 | 65 | 1,040 |
| 2 | Strict Baptist..... | 1861 | 3,600 | 1 | 2 | 1 | 1 | 6 | 63 |
| 3 | London Society (L. M. S.)..... | 1795 | 773,014 | 166 | 30 | 149 | 71 | 1478 | 9,412 |
| 4 | Church Society (C. M. S.)..... | 1799 | 1,658,240 | 344 | 93 | 274 | 363 | 329 | 5,776 |
| 5 | Propagation Society (S. P. G.)..... | 1701 | 475,308 | 227 | 39 | 215 | 17 | 173 | 3,165 |
| 6 | Universities' Mission..... | 1859 | 118,805 | 30 | 39 | .... | 25 | 7 | 112 |
| 7 | The Friends'..... | 1867 | 65,125 | 23 | ... | 19 | 17 | .... | 427 |
| 8 | Wesleyan Society..... | 1816 | 629,040 | 147 | 35 | 142 | 70 | 173 | 2,602 |
| 9 | Methodist New Connection..... | 1859 | 24,555 | 8 | ... | 6 | 1 | .... | 67 |
| 10 | Primitive Methodist..... | 1869 | 18,659 | 8 | ... | 7 | 1 | .... | 66 |
| 11 | United Methodist Free Churches..... | 1837 | 108,993 | 27 | 3 | 15 | .... | .... | 427 |
| 12 | Welsh Calvinistic..... | 1841 | 44,300 | 14 | 1 | 11 | 5 | 6 | 246 |
| 13 | Presbyterian Church of England..... | 1847 | 98,600 | 20 | 14 | 25 | 21 | 13 | 170 |
| 14 | Presbyterian Church of Ireland.... | 1840 | 101,275 | 21 | 6 | 18 | 17 | 11 | 197 |
| 15 | China Inland Society..... | 1865 | 165,785 | 80 | 199 | 98 | 253 | 11 | 309 |
| 16 | Church of Scotland..... | 1829 | 196,582 | 22 | 13 | 20 | 48 | 8 | 448 |
| 17 | Free Church..... | 1843 | 519,220 | 61 | 6 | 43 | 54 | 15 | 661 |
| 18 | Reformed Presbyterian..... | 1842 | 3,905 | 2 | ... | 1 | 1 | ... | 9 |
| 19 | United Presbyterian.... | 1847 | 291,490 | 70 | 25 | 69 | 36 | 19 | 762 |
| 20 | Other British Societies..... | .... | 411,810 | 243 | 47 | 137 | 214 | 52 | 1,523 |
| 21 | Paris Society.... | 1822 | 97,193 | 31 | 4 | 31 | 8 | 26 | 236 |
| 22 | Basle Society..... | 1815 | 294,732 | 162 | 46 | 132 | 8 | 35 | 881 |
| 23 | Berlin Society..... | 1824 | 106,166 | 68 | 8 | 67 | 5 | 1 | 553 |
| 24 | Breklam (Schleswig-Holstein)..... | 1877 | 14,597 | 10 | ... | 6 | ... | .... | 24 |
| 25 | Gossner's Society..... | 1836 | 46,060 | 18 | 14 | 14 | 2 | 18 | 435 |
| 26 | Hermannsburg Society..... | 1854 | 54,444 | 61 | 7 | 53 | .... | 1 | 292 |
| 27 | Leipsic Society..... | 1836 | 76,723 | 33 | 2 | 25 | 1 | 17 | 502 |
| 28 | Moravian Church.... | 1732 | 99,158 | 100 | 73 | 151 | 15 | 25 | 1,898 |
| 29 | North German Society..... | 1836 | 28,610 | 14 | 5 | 7 | 7 | 1 | 37 |
| 30 | Rhenish Society..... | 1829 | 103,841 | 86 | 10 | 75 | 6 | 16 | 276 |
| 31 | Eight other German Societies..... | .... | 72,300 | 10 | 67 | 35 | 15 | 2 | 53 |
| 32 | Twelve Netherlands Societies..... | .... | 166,720 | 102 | 45 | 76 | .... | 17 | 767 |
| 33 | Fifteen Scandinavian Societies..... | .... | 242,560 | 120 | 33 | 78 | 69 | 74 | 1,269 |
| 34 | Societies in Asia, Africa, Australia, etc.... | .... | 480,620 | 148 | 212 | 235 | 87 | 228 | 7,186 |
| | Totals for Europe, Asia, etc.... | .... | \$7,948,200 | 2,587 | 1,112 | 2,402 | 1,508 | 2,829 | 41,941 |
| | Totals for America..... | .... | \$5,672,772 | 1,441 | 365 | 1,280 | 1,070 | 1,466 | 13,177 |
| | Totals for Christendom..... | .... | \$13,620,972 | 4,028 | 1,477 | 3,682 | 2,578 | 4,295 | 55,118 |

Protestant peoples, and hence the figures of certain societies doing colonial work have been re-have been made concerning certain items omitted from some reports. Mainly in order to keep organizations have been grouped together.]

| Total Force in the Field. | Stations and Out-Stations. | Communicants. | Added Last Year. | Adherents (Native Christians). | Schools. | Scholars. | Countries in which Missions are Sustained. | |
|---------------------------|----------------------------|---------------|------------------|--------------------------------|----------|-----------|---|----|
| 1,386 | 820 | 36,534 | 2,069 | 108,573 | 530 | 18,500 | India, China, Palestine, Africa, West Indies. | 1 |
| 68 | 25 | 795 | 130 | 1,800 | 31 | 778 | India (Madras, Ceylon). | 2 |
| 9,823 | 2,557 | 96,295 | 2,103 | 407,840 | 1,980 | 127,464 | China, India, Africa, Madagascar, Polynesia. | 3 |
| 6,875 | 2,748 | 56,538 | 4,478 | 210,624 | 2,016 | 84,725 | Persia, China, Japan, India, Africa, North America, etc. | 4 |
| 3,663 | 2,300 | 32,000 | 2,340 | 72,000 | 850 | 38,000 | India, China, Japan, Malaysia, Africa, West Indies, etc. | 5 |
| 206 | 38 | 1,186 | 226 | 4,200 | 36 | 1,657 | Africa (Lake Nyassa and Zanzibar). | 6 |
| 486 | 150 | 2,737 | 78 | 12,000 | 165 | 14,566 | Palestine, India, China, Madagascar. | 7 |
| 2,996 | 2,428 | 40,979 | 2,200 | 127,000 | 585 | 55,400 | India, China, Africa (West and South), West Indies. | 8 |
| 82 | 35 | 1,482 | 213 | 4,000 | 18 | 370 | China (Shantung, Tien-tsin). | 9 |
| 82 | 26 | 720 | 15 | 2,500 | 3 | 35 | Africa (Fernando Po, Zambesi). | 10 |
| 472 | 278 | 7,622 | 237 | 21,000 | 132 | 6,500 | China, Africa, Australia. | 11 |
| 277 | 230 | 2,726 | 353 | 11,608 | 250 | 6,191 | N. E. India, France (Brittany). | 12 |
| 250 | 146 | 4,464 | 413 | 7,780 | 50 | 2,500 | India, China, Malaysia. | 13 |
| 250 | 42 | 908 | 316 | 2,500 | 55 | 4,346 | China, India (Kathiawar). | 14 |
| 939 | 244 | 4,681 | 746 | 18,000 | 33 | 424 | China (Fifteen Provinces). | 15 |
| 551 | 117 | 1,704 | 78 | 6,705 | 355 | 13,278 | India, East Africa, Palestine. | 16 |
| 825 | 276 | 8,263 | 310 | 14,951 | 384 | 23,962 | India, Africa, South and East, Arabia, Palestine, New Hebrides. | 17 |
| 13 | 2 | 40 | 3 | 130 | 2 | 175 | Syria (Antioch, etc.). | 18 |
| 962 | 276 | 19,267 | 777 | 42,000 | 286 | 13,170 | India, China, Japan, Africa, West and South, West Indies. | 19 |
| 2,240 | 191 | 17,150 | 1,231 | 32,000 | 112 | 4,581 | | 20 |
| 360 | 198 | 12,355 | 737 | 30,000 | 140 | 8,562 | Africa, South and West, Tahiti. | 21 |
| 1,229 | 455 | 15,242 | 702 | 30,200 | 365 | 13,776 | South India, China, West Africa. | 22 |
| 701 | 160 | 13,255 | 420 | 28,603 | 55 | 4,798 | East and South Africa, China. | 23 |
| 40 | 8 | 60 | 24 | 195 | 7 | 115 | India (Telugus). | 24 |
| 483 | 50 | 12,932 | 1,416 | 38,971 | 118 | 3,081 | India (Ganges, Chota Nagpore). | 25 |
| 413 | 114 | 16,738 | 247 | 35,561 | 57 | 3,930 | India, South Africa, New Zealand. | 26 |
| 563 | 148 | 7,098 | 387 | 14,539 | 180 | 5,316 | South India, Burmah, British and German East Africa. | 27 |
| 2,122 | 187 | 32,367 | 1,650 | 93,649 | 251 | 24,002 | South Africa, Australia, South America, West Indies, Eskimo. | 28 |
| 70 | 25 | 846 | 245 | 1,492 | 23 | 625 | West Africa, New Zealand. | 29 |
| 453 | 219 | 17,931 | 695 | 56,944 | 153 | 8,913 | Africa, East Indies, New Guinea, China. | 30 |
| 161 | 28 | 315 | ..... | 1,500 | 5 | 200 | | 31 |
| 993 | 507 | 60,450 | 2,800 | 215,000 | 127 | 2,330 | | 32 |
| 1,569 | 472 | 25,105 | 1,500 | 78,000 | 417 | 37,500 | | 33 |
| 8,022 | 1,462 | 140,897 | 5,725 | 287,000 | 2,600 | 47,830 | | 34 |
| 49,639 | 16,962 | 691,682 | 34,644 | 2,018,865 | 12,701 | 582,600 | | |
| 17,306 | 5,669 | 304,111 | 28,437 | 761,936 | 6,683 | 203,402 | | |
| 66,945 | 22,631 | 995,793 | 63,081 | 2,770,801 | 19,384 | 786,002 | | |

Many societies have done well, but this has excelled them all, for it has most nearly approached the ideal Church, formed after the pattern of its founder ; first and foremost in the great battlefield, yet seeking the last and lowest among the ranks of men.—*Robert N. Cust.*

—Some society will do well to look him up ; for he has in him the stuff of which first-class missionaries are made. The story is told of a young man in an Eastern college who, with a view of earning money to pay his way through school, inserted an “ad” in the local column of the daily, as follows : “An impecunious student wants work of any kind ; business experience, expert book-keeper and cashier ; can saw wood or milk a cow.”

—Behold the high ideal upon which every disciple of Christ is to fix his gaze, and toward which he is continually to push his way. Well did Rev. W. G. Peel say in a paper recently read at the Bombay Conference : “A full development of the missionary spirit means, in ultimate analysis, such a conditioning of Christian men and women, who are verily members of the mystical Body of Christ, as to allow of Christ’s living His life *through* them, to permit of Christ’s mind freely expressing itself *through* them, to admit of Christ’s power actively and effectually working *in* and *through* them, to ensure a flow of Christ’s Gospel as ‘rivers of living water’ out of them, to exhibit to the world spiritual temples of God in which Christ is enthroned *as God*, supreme, dominating, and authoritative, and to furnish, really supply to the world, all the fruits of the Holy Spirit of God which Christ received ‘without measure’ and abundantly imparts to all true members of His Body.”

—The 400 acres of Greenwood Cemetery hold to themselves the hearts of millions whose friends have there been laid down in their last sleep. The national cemeteries of the country hold

the heart of the nation to themselves, and these graves of missionaries scattered over the earth hold the heart of the Church to themselves. Harriet Newell, at Mauritius ; Harriet Winslow, at Ceylon ; Martyn, at Tokat ; Grant, at Mosul ; Perkins and Stoddard, at Urumia ; Levi Parsons, uncle of the honored Governor of the State of New York, who died at Alexandria—these places are sacred in the thought and to the hearts of Christians because of those missionary graves. The earth was consecrated once for all by the cross of Christ set up upon it, and it is consecrated afresh by every missionary grave. Every land where a missionary father or mother has fallen is sacred unto God. It is the possession of the Church of Christ.—*Dr. R. S. Storrs.*

—As far back as 1835, when the American Board was establishing a mission on the West Coast of Africa, there were those who deemed it a foolish and wicked waste of life. But in an annual report it was written : “The Christian Church ought not to forget that in the space of less than forty years not less than 17 separate expeditions were sent from Europe, whose object was to ascertain the source and termination of the Niger ; to which 11 leaders and 8 other men of education who accompanied them, besides scores of attendants, sacrificed their lives. The greatest minds in Europe dreamed the object worthy of the cost, while the world admired and praised the devoted enthusiasm of these martyrs to the spirit of geographical research.”

—According to Mr. Lloyd, of the Church Missionary Society, for nearly eleven years missionaries labored in Foochow and its neighborhood without a single convert, and the work was on the eve of being given up. But in 1861 3 men came over to the side of Christ ; and now in that one province there are 30,000 professed Christians, and the Church Missionary Society alone has in it 10 ordained Chinese ministers and 170 churches.

—The Anglo-Saxons are missionary at heart. Out of 139 missionary societies at work in the world, 121 are supported by Anglo-Saxon money; and out of the \$12,500,000 given for foreign missions, over \$10,000,000 came from the Anglo-Saxon race.—*The New Era*.

—At a Presbyterian Missionary Congress held not long since in New Jersey, William Rankin gave these reasons why we ought to believe in foreign missions: (1) The purpose of God, as we find it promised to Abraham, "In thy seed shall all the nations of the earth be blessed;" (2) the command of our Savior, "Go ye, therefore, and teach all nations;" (3) the example of the primitive Church—"beginning at Jerusalem," they went across the Ægean Sea and planted the Gospel in Europe; (4) the benevolence of the Christian religion; (5) the spiritual condition of the heathen world; (6) the events of Providence in our day; (7) the seal of the Holy Spirit; (8) the certainty of success; (9) the reflective influence of foreign missions upon the Church at home.

—A significant movement has been inaugurated in London, under the auspices of laymen, entitled "A Missionary Mission to Men." This does not mean, as one might suppose, to men in the slums of London, or men in India or China, but rather to those in the churches of England, to awaken in them a suitable apprehension of their duty to carry the Gospel to others. Let us have such a mission among the men of the United States!

—The New York *Evangelist* offers at a cost of \$1350 a missionary tour extending through next spring to summer, and including the West and the Pacific coast (with their Indian, Mormon, Chinese, and frontier problems), Japan, China, Formosa, Borneo, New Guinea, Tasmania, New Zealand, the Fiji, Tonga, and Samoan Islands, Hawaii, etc.

—The latest, and perhaps by far the most important phase of the great Student Volunteer Movement, is found in the effort to extend it to all the mission-

ary colleges in all unevangelized lands, and thus raise up a great company of young men to be *home* missionary leaders, each in his own country and among his own people. So shall Hindus evangelize India, Japanese, Japan, etc.

YOUNG PEOPLE.

—In order to stir up the members of the Y. M. C. A. to larger measures of prayer and giving for missions, *The Young Men's Era* has begun in the "Field of the World" a series of articles on India, written by Mr. David McConaughy, Jr., secretary for India of the International Committee, who for several years has been in that field laying the foundations for a work which promises, under the favor of God, to have a large part in the great work of taking the light of the Gospel into India.

—The Association in Louisville, Ky., has undertaken to raise \$150,000 for a suitable headquarters, and under the impulse of \$30,000 subscriptions made at one meeting after a glowing appeal by Rev. B. Fay Mills, has good hope of success.

—At the semi-annual meeting of the trustees of the Christian Endeavor Society, held in December at Detroit, the report of the secretary showed that there were 42,800 societies, with a membership of 2,568,000. The societies in this country number 34,392, and there are 3185 in Canada, 3000 in England, and over 1600 in Australia. The three weeks before the report closed showed an enrollment of 133,115, and 105 societies.

—At the convention of the New South Wales Endeavor Union, greetings were received from the United Society in America, from Texas, Iowa, China, India, Ireland, and all the Australian colonies.

—The missionary spirit so marked among Endeavorers in America is not peculiar to this land. At the recent convention of the New South Wales Union 12 delegates offered themselves for service in the foreign mission field.

—The name of the Endeavor Society in Germany has been changed from Jugend Verein Christlicher Bestrebungen (Young People's Association for Christian Activity), to Jugend Bund fur Entschiedenes Christenthum (Young People's Society for Decisive Christianity). This was done so that the monogram "C. E." might be preserved. There is no foreign language that can literally translate "Endeavor."

—It is significant to note that "Societies of Buddhist Endeavor," on the lines of the Endeavor movement, have been established in Japan by the Buddhist and Shinto priests, in order to counteract the work of Christian teachers and societies. They advocate much of the philanthropy of the New Testament, and have begun to employ "Buddhist Bible-women."

AMERICA.

United States.—According to the internal revenue statistics, there are 208,380 retail liquor-dealers in the United States and 4555 wholesale dealers. In addition, there are several thousand dealers in malt liquors at retail and wholesale, 1440 rectifiers, and 1771 brewers, making a total of 232,295 persons or firms engaged in the liquor business in a population of 65,000,000, or one to every 280 inhabitants. New York, with 41,176 licenses, heads the list. Illinois is second, with 17,833; and then follow in order, Ohio, Pennsylvania, and California.

—The *Christian Advocate* figures the nationality of the persons engaged in the retail liquor traffic in Philadelphia as follows: Chinamen, 2; Jews, 2; Italians, 18; Spaniards, 140; negroes, 265; Welsh, 160; French, 185; Scotch, 497; English, 568; Germans, 2851; Irish, 3041; Americans, 205. Total, 8034. Of this number, 7638 are Roman Catholics. Of the saloon-keepers, 3696 are women, all foreigners but 1, and all Roman Catholics.

—A colony for health and rest and for missionary effort among mountain

whites is contemplated by a number of representative ministers and Christian business men from various denominations, to be located in the mountains of western North Carolina. Options have been secured on some 20,000 acres of land about twenty miles from Asheville. The scope of the work is entirely missionary and cooperative. Its advantages are to be reserved chiefly for religious people. The first lots are to be obtained on long leases for a nominal sum. There is to be no land speculation. All profits accruing from sale of land are to be used in beautifying the site and in missionary and educational operations.

—Clara Barton, President of the Red Cross Society for the United States, has announced that the society will undertake to receive and distribute contributions and supplies for the sufferers in Turkey, the demands having been such that they could not be resisted. It is estimated that 350,000 persons will need relief, and that it will require \$5,000,000 to supply their necessities. Americans will not be backward in meeting the demands of the occasion.

—Chicago has 10 social settlements, and they are united in a federation. The following is the list of names and locations: Hull House, 335 South Halstead Street; Northwestern University, 252 West Chicago Avenue; Jewish Settlement, 158 West Thirteenth Place; University of Chicago, 4655 Gross Avenue; Epworth House, 229 South Halstead; Chicago Commons, 140 North Union Street; Olivet Mission, 279 Clybourn Avenue; Unity Settlement, 80 Elen Etreet; Helen Heath House, 869 Thirty-third Court; Sedgwick Street Mission, 374 Sedgwick Street. Miss Jane Addams is president, and Professor Graham Taylor secretary. The total number of residents is about 75.

—New York City has a Charity Organization Society which issues a directory, a book of over 500 pages. Says the *Independent*: "We commend it to the careful study of those who declare

that the churches are doing little or nothing for the social and temporal welfare of the people. It divides the benevolent resources of the city into classes, with their organizations, as follows: Public charities, 71; for temporary relief, 164; for special relief, 64; for foreigners' relief, 32; for permanent relief, 85; for medical relief, 189; for defectives, 44; for reformation, 24; missions, orders, etc., 63; miscellaneous, 232; mutual, 78; churches and congregations (with their regular charitable and benevolent societies), 620. Total, 1664. To these may be added 29 organizations, some temporary, or not yet fully established, making the full total, 1695."

—The Children's Aid Society reports that during the last year, in 6 lodging-houses were 5701 different boys and girls; 231,120 meals and 167,733 lodgings were supplied. In the 21 day and 12 evening schools 13,724 children were taught, partly fed, and partly clothed; 807,939 meals were supplied; 2059 were sent to homes and employment; 4358 were aided with food, medicine, etc., through the "Sick Children's Mission"; 5769 children enjoyed the benefits of the "summer home" at Bath, L. I.; 6156 mothers and sick infants were sent to the "health home" at Coney Island. Total number under charge of the society during the year, 37,979, at an expense of \$7812. The total expense of the industrial schools and night schools was \$134,863, while the running expenses of the lodging-houses were \$57,875.

—It would seem as tho the Turk were making mischief enough in Western Asia, but *Woman's Work for Woman* gives this news item, which is commended "to whom it may concern": "Seven Christian (or Disciple) ministers from the United States landed at Beirut September 29th, and, without conferring with missionaries there, drove out to Schweifat, immersed 7 and ordained a young Syrian as their missionary, to labor in that village. No wonder that

Dr. Jessup regards this action as 'somewhat startling' in this age of Christian comity. Schweifat is only six miles from Beirut, our mission has sustained schools and services there for nearly forty years; 5 Protestant churches can be seen from the village. Very pertinent is Dr. Jessup's inquiry: 'Are all the fields of Asia and Africa so crowded with laborers that their friends can find no other place in which to spend their funds?'"

—The Presbyterians have 690 churches with 33,000 communicants in foreign fields, in maintenance of which they last year spent \$976,000.

—A Southern Presbyterian has given \$5000 for a hospital in Soochow, and a Lutheran (General Synod) \$2000 for one in the Muhlenberg Mission, West Africa.

—Dr. W. A. P. Martin, President of the Imperial College, Peking, has resigned the charge of that institution after a quarter century of service, and is in this country on leave of absence. He now goes on the retired list with the title of President Emeritus, and the mandarin rank of *tajen*, "great man," conferred by the Chinese Government.

—Dr. A. W. Rudisill, of Madras, the head of the Methodist publishing house in India, came to this country a year ago to equip himself for starting an electrotyping department. He went into a shop in Baltimore as an apprentice, and by working from five o'clock in the morning until midnight, not only learned the business, but excited so much interest in his work that he returned to India with \$11,000 contributed to his enterprises without solicitation.

—The evangelical outlook in Mexico is full of hope. A recent writer says: "Every year the demand for the Bible increases. In 1894 the American Bible Society employed 50 colporteurs, who traversed Mexico in every direction."

—A colporteur of the Valparaiso Bible Society recently sold in one dis-

trict in the north 1800 pesos' (about 35 cents to the peso) worth of Bibles and religious books in three months.

—The number of missionaries of all societies working on the South American continent is about 400. The Protestant adherents number about 100,000, of whom 70,000 are in the Guianas, principally in Dutch Guiana, where Moravian efforts have been attended with remarkable success.

EUROPE.

Great Britain.—Mr. Arnold White suggests, in *The Observer*, that after a century of missionary labor the time has come when a royal commission should be formed to inquire into the results, so that untraveled Englishmen may have the opportunity of forming an impartial judgment on questions that are now under dispute. The real occasion of the suggestion is the trouble our country has with China; for Mr. White would have our government give "denominational missionaries clearly to understand that if they choose to run risks, it is they, and not the tax-payers of this country, who must take the consequences." So far as we know, this is just what the missionaries do. But if missionaries are Englishmen, and they are assaulted or slain in defiance of treaty rights, then the Government intervenes, not because they are missionaries, but because they are Englishmen. As for the proposed royal commission, why not have one to inquire how far Christianity has justified its existence in England after eighteen hundred years?—*London Christian*.

—Canon Scott Robertson's twenty-fourth report of the voluntary contributions of Christians in the British Isles in support of foreign missionary work shows that last year the total contributed amounted to £1,375,571. Only in 1891 has this total been exceeded. This total is divided as follows: Church of England societies, £572,712; joint societies of churchmen and Nonconform-

ists, £211,486; Nonconformist societies in England and Wales, £279,550; Scotch and Irish Presbyterian societies, £195,944; Roman Catholic societies, £15,879.

—In a lately published book Sir John Lubbock tells us that since 1887 the number of persons in prison has decreased nearly a third. In juvenile crime the decrease is even more satisfactory. In 1856 the number of young persons committed was 14,000; last year, in spite of the enormous increase of the population, the number was only 5100. The yearly average of persons sentenced to penal servitude in the five years ending in 1864 was 2800, and that number has steadily fallen, being for last year only 729, or but one quarter, notwithstanding the increase of population. In fact, 8 convict prisons have become unnecessary and have been applied to other purposes.

—The London Police Court Mission was a powerful agency for good to the 85,000 persons who passed through the police courts of London in 1894; 15,855 of these were helped by the mission; more than 1000 girls and women were rescued from shame and degradation; 177 men were admitted into the home, and 149 have done well; 89 lads were admitted into the lads' shelter home, and 279 were restored to friends. Thirteen missionaries work in the courts.

—Early in January the editor-in-chief of this REVIEW began his series of meetings at Liverpool; will visit Wales, the West of England, and Ireland during the first three months; and during the next quarter he will travel in Scotland and the Midland counties, returning to London for conferences at Exeter Hall and Mildmay. Surely many and fervent should be the petitions that great grace be bestowed upon this gifted and eminent promoter of world-wide missions.

—A large company, some weeks ago, assembled at an Edinburgh railway station to bid Godspeed to one who has spent nearly half a century in the for-

eign field. This was the Rev. William Anderson of Old Calabar. He is returning to Africa to devote his remaining life to the furtherance of a work which has happily been most encouraging and successful in his hands. We congratulate the United Presbyterian Church in having such a veteran to represent it.—*Free Church Monthly*.

—Queen Victoria honored herself and her realm when she received the Christian King Khama and the other African chiefs in Windsor Palace. And it was a righteous act when assurances were given that the Government would see to it that no chartered company was suffered to force upon his people any of the vices of civilized countries.

—George Müller, of Bristol, recently celebrated his ninetieth birthday. His orphan houses, known all the world over, have been wholly supported by "prayer and faith" during the sixty-one years of their existence. He has received for them altogether the sum of \$6,866,743, and has provided for the maintenance and instruction of 120,763 children. It is also said that he has been the direct and indirect means of distributing more copies of the Bible than any other individual.

The Continent.—The Basle Missionary Society closed its last financial year with a balance in the treasury of more than 64,000 francs. The receipts surpassed those of the previous year by 60,326 francs, and this increase is due simply to the consent of the contributors to the "missionary penny collection" to increase their annual offering by 40 cents.

—The Moravian Church is endeavoring to accumulate £15,000 for a medical missionary training fund, but so far only £1500 have been received.

—Italy expends every year \$96,000,000 for her soldiers, and less than \$4,000,000 for her schools. In Spain it costs \$100,000,000 to maintain the army, and only \$1,500,000 to educate the chil-

dren, and it is the exception to find a Spanish farmer who is able to read or write. Germany boasts of being in the foremost rank among the nations in the *kulturkampf* of the world, yet she expends \$185,000,000 on her army, while \$10,000,000 is deemed sufficient for education. France maintains an army at an expense of \$151,000,000, and supports her schools with \$21 000,000. The United States expends \$15,000,000 for public schools, while the army and navy cost only \$54,000,000.

ASIA.

Islam.—The fleets of European powers now gathered in the Levant are formidable enough to compel the assent of the Porte to any terms which these powers can unite upon. England has 28 vessels in Turkish waters, 10 of them first-class battleships. France has 19, Russia 13, Italy 6, while Germany, Austria, and Greece have enough within easy reach of the Dardanelles to swell the number to 80 or more.

—At no time nor in any age has human life been safe from a violent death in a Mohammedan land, writes Dr. William H. Thomson, in *Harper's Magazine*. The sword renders every country where Islam rules alone a constantly increasing scene of desolation. No roads are ever kept up in a Mohammedan region. No man ever went from one Mohammedan city to another unless he carried arms or joined a cavalcade. It is not safe to travel alone for a mile's space in the Moslem world beyond the reach of some Christian occupying power. No traveler can tread the soil of Mecca or visit the ruins of Yemen but at the peril of his life. Wherever Islam reigns unchecked, whether in Arabia, Afghanistan, or Morocco, this uniform but natural outcome of the religion founded by a highwayman is the fruit by which this tree is to be judged. To a sincere Moslem no Christian has a right to live unless he has paid the *kharaj*, or escape-money, of Koran law from decapitation.

—The press censorship, as Dr. Samuel Jessup says, suggests the propriety of the organization of a "Society for the Prevention of Cruelty to Manuscripts." The words "freedom" and "union" are always obliterated. No Christian can be called "a learned man" except by some paraphrase. Royalty, if it refers to any Christian king or queen, must be designated by some inferior title. In the Bible dictionary, which Dr. Post is preparing, all references to rebellion, such as those of Absalom and Adonijah, are suppressed, all incidents and references to the geography and history of the land now known as Armenia are especially scrutinized and doctored. Mount Ararat has been leveled to a plain. The Scripture quotation, "King of kings," is made to read, "King of the kings of the Gentiles," with the intent of excepting the Sultan as one not under the kingship of Christ. Whenever a title occurs which is in special use among Moslems in a religious or political sense, it is stricken out, and some insignificant designation put in its place. The word "martyr" is not allowed to be applied to Christians, as only Moslems may be called "martyrs." The words "college" or "university," in connection with Christian education, are erased. The Syrian Protestant College must be called a "School for Young Boys."—*Church at Home and Abroad.*

—Native Christian populations under the Turk have been, during this generation, steadily increasing in numbers, wealth, and intelligence, simply because they eagerly strive for a share in the civilization of their more fortunate brethren of the West. The Moslem is by his religion absolutely shut out from any such share. Everywhere he is losing ground and growing poorer, while the Christian is growing richer and wiser than he. He has to witness the despised Christians rapidly outstripping him in every respect. It is this which fills him with fury, and prompts him to those acts which we are so apt to regard

as the most insane policy he could adopt. The Armenians are among the most industrious and inoffensive people in the world. Their habits of thrift have made them in commerce and in finance correspond in the East to the Jews in Europe. They have been prospering too much, and as many of them have caught some of the spirit and incentive to progress of Europe and America, the word has gone forth from the old conclave of Islam's real rulers, the Ulema of Constantinople, that the Armenian is to be suppressed in true Moslem fashion.—Dr. WILLIAM H. THOMSON, in *Harper's Magazine*.

—A colporteur of the British and Foreign Bible Society reports that in distributing 2412 gospels and portions of the Bible in Jerusalem, these 18 languages were required: Russian, 1570; Armenian, 162; Armeno-Turkish, 160; Arabic, 106; Turkish, 25; Greco-Turkish, 20; Greek Modern, 180; Bulgarian, 50; Abyssinian, 40; French, 20; English, 10; German, 15; Italian, 17; Servian, 7; Croatian, 10; Bohemian, 10; Polish, 5; Roumanian, 5.

—November 20th Rev. C. A. V. Van Dyck died in Beirût, aged seventy-seven, and after fifty-five years of devoted missionary service. He was healer, preacher, teacher, translator, all in one, and was the greatest of Arabic scholars. His life work centered and found its climax in the Arabic translation of the Bible, which is no doubt destined to play a momentous part in the coming evangelization of the entire Mohammedan world.

India.—In the recent debate on the Indian Budget in the House of Commons, Sir Henry Fowler said: "In dealing with Indian questions Indian interests ought to be supreme, as on no other ground could we hold that empire." Words like these, spoken in the British House of Commons, are carefully treasured up in memory by Indian politicians and used as the Magna Charta of India's political privi-

leges, and as the basis of India's expectations. It is to be hoped that the English public will not allow such broad statements of policy to pass unnoticed or lie unforgotten. India expects England to fulfil her promises. And whatever England promises, India henceforth claims as her right. India in 1858 had no right to demand the terms given by the Queen's proclamation. But, having received the boon, the people of this country have tenaciously insisted upon the concessions of the proclamation as their inalienable right. Statements like that of Sir Henry Fowler's will be treasured up in the same manner. And so long as these assurances are lived up to, India will be satisfied; but if it is rumored that England is breaking faith with India, trouble will follow. The words quoted above arrest attention because the relations between a supreme power and subordinate provinces in distant lands are not usually maintained on such terms. Turkey's relations with Armenia would have to be radically changed if the Porte should lay down the rule that Armenian interests are to be supreme in dealing with that unhappy province. Spain and Cuba are not held together by such a silken bond as that. We do not think the world's history furnishes another such instance. It is certainly a significant fact that the greatest colonial empire ever under the sway of a single ruler is governed, professedly at least, according to the principles laid down by Sir Henry Fowler. Some people in Canada and South Africa and Australia, as well as in India, say that England does not always transact business with her colonies according to this rule. Yet it is a satisfaction to be told that this is what England wants to do, and will do as soon as she can afford it.—*Indian Witness*.

—Some figures published in "Medical Missions in India," by the late Medical Congress at Calcutta, are of interest. Between 1877 and 1893 the number of government hospitals and dis-

pensaries had increased by 76 per cent, and was in the latter year 2025, while the number of patients treated was 16,973,468—an increase of 176 per cent. For cataract alone 20,279 operations were performed, and 7,500,000 persons were vaccinated, yet only one fifteenth of the people of Bengal live within five miles of a dispensary.

—An Indian Mohammedan gentleman belonging to the Civil Service, gave this testimony to the good work of the missionary school. Speaking of his Bengal Christian teacher, he said: "He taught me the meaning of truth, and honor, and sympathy, and love. No man ever influenced me as he did, and when he died I mourned him as a father."

—Dr. Miller, of the Madras Christian College, has been the mark for much severe criticism on account of his alleged lack of Christian fervor in teaching. Therefore these words from the Principal are well worth reading: "Taking into account the last sixteen or twenty years, I am confident that there are as many, or probably more, men now active members of the Christian Church who became so through their being baptized either while actually students of the Madras Christian College, or as the direct result of their connection with it, than have been similarly added to the Church through the instrumentality, not only of any one, but of all the other 17 mission colleges, or at all events of the 13 Protestant mission colleges in Southern India put together."

—The popular conception of a Mohammedan Malay is that he is a very undesirable sort of person. The published accounts of the memorial service of the late Sultan of Johore will serve to correct this impression. And the memorial service held at Johore last September, under the direction of the Presbyterian Church, is also a reminder that some wrong impressions concerning possible harmony between Christians and Mohammedans must be re-

moved before the white light of truth fills our minds. The service began by singing the hymn, "Our God, our help in ages past," followed by the Psalm, "Lord, thou hast been our dwelling-place." Prayer was offered by the Rev. G. M. Reith, and addresses were given by the Dato Meldrum, a Mohammedan official, and by the Rev. J. A. B. Cook. Mr. Cook said of the late Sultan that "He stood head and shoulders above all the Malay princes of his time."—*Indian Witness*.

—In our much speech concerning the marvels of Japan's progress, let us not forget that Siam also is forging forward into line with civilized nations. She has her railroads and telegraphs. She enjoys electric lights. But the newest and most significant act is her acceptance of the Red Cross Treaty, by which she binds herself to recognize the neutrality of those who minister to the wounded in time of war.

China.—It seems to be a fact well established that, as in Turkey the recent atrocities were all planned in Constantinople, so also in the Celestial Empire riot and murder did not originate among the masses, but were contrived and encouraged by mandarins, governors, and such like. It is they who start foul slanders and stir up the baser sort of the people.

—An imperial rescript has sanctioned the construction of a trunk line of railway from Chinkiang, near Nanking, along the Grand Canal to Peking. This will connect with the line from Tientsin to Shanhaikwan, and thence to Kerin in Manchuria, ultimately connecting with the Russian transcontinental railway. The length of the line will be not less than 1500 miles, and it will connect the heart of Manchuria with Peking and Shanghai. This railway, so far from being opposed, was approved alike by metropolitan and provincial officials. This is one of the results of the war. An extension of this line to Canton, a line to the western provinces,

a branch line from Peking to Kalgan, are things which are sure to come in the not distant future.—*Rev. Henry Blodgett*.

—Robert Coltman, M.D., writes from Peking: "Two years ago I was called to see a Manchu official named Rui, who had been stricken with paralysis. Under treatment he gradually recovered, and is now able to go about. He sent at first for his medicine by his son, a young man of twenty-one years. Afterward he came himself, and they both listened attentively to the preaching of the hospital evangelist in the waiting-room. From the truth they heard there they became interested in Christianity, and daily attended Mr. Ament's chapel, which was much nearer than ours. They also invited Miss Russell, of the American Board, to visit them and in a little more than a year, father, mother, and son all united with the church of the American Board mission, and are living good Christian lives.

—European statesmen rejoiced when the gates of the "hermit nations," China and Japan, were forced. It meant an immense extension of commerce. They rejoiced again when Japan began to introduce Western civilization. It means an immense demand for Western food, clothing, and machinery. But now they are standing aghast at the fact that the Japanese are supplying their own wants, and are already competing with Europe in supplying China and India. They have dismissed foreigners from their mills and machine shops. They operate 2100 miles of railroad, and the only foreigner employed is a Scotchman who married a Japanese woman. Sir Charles Lyall says that "the industrial inventions by which Europe has prevailed over Asia are about to be turned against her."

AFRICA.

—The agent of the American Bible Society reports favorably on Bible circulation in Egypt, the work being done

mainly through the agency of the American Presbyterian mission. Arabic is the language used by all. Six of the 7,000,000 of inhabitants are Mohammedans, and Bible distribution among them is much less restricted than in Turkey. The following figures show how the work has expanded in the last thirty years. From 1865-74 the number of copies distributed was 6630. From 1875-84 it was 45,586; and from 1885-94 it was 116,474.

—The news of a meeting of Christians, Mohammedans, and pagans at Ibadan, on the West Coast of Africa, for the purpose of condemning the drink traffic, sounds strange but hopeful. The people have taken the matter up themselves, and in the Yoruba language have condemned Europe for its deadly work, and pledged themselves to support every effort which may be made in Europe or Africa to bring it to an end. One of the speakers referred to the love of some of his countrymen for liquor in this language: "In talking to you, countrymen, to give up the liquor traffic, you will not like to hear, because it is as one announcing to you the sad news of the death of your dear father or mother."

—Six guineas were recently sent to Dr. Barnardo, for his homes in London, from the boys and girls of Lovedale Missionary Institution, South Africa. "This sum," said the accompanying letter, "is the amount of their church-door collection for a school session, and the destination of the money was entirely of their own proposing. Many of these Kaffir boys and girls know a good deal about your work, and are interested in it."

—The Witwatersrand gold-bearing formation of Africa, which has attracted great attention, is more than 50 miles long, and the works of the mines extend over 20 miles of this distance. There are employed about the works

50,000 natives and 8000 European miners, and there are 2700 stamps in operation. Moreover, this body of ore, which is more regularly distributed than the ore of any other gold region in the world, shows no signs of decreasing, and experts estimate the value of the gold in the Witwatersrand district at between £300,000,000 and £350,000,000. The profits of working are enormous, especially since the application of what is known as the cyanide process of extraction secures from 80 to 85 per cent of the gold in the ore, instead of the 50 per cent that was the rule under the old system.

—In a recent interview with a press agency, Mr. Pilkington, of the Uganda Mission, said: "Since the proclamation of the protectorate in Uganda, matters have been much more settled—the natives realizing that the British will not now leave the country. A large number of the Mohammedans who left the country after the recent rising are returning from the German territory, and are quietly settling down. The two great factions of the Waganda people—the Protestants and the Roman Catholics—are living amicably together, and there is no prospect of any political strife between them. The Mohammedans in the country are quite friendly, particularly with the Protestants."

—The defeat of the Italians in Abyssinia is a serious reverse; and more serious is the report that the Abyssinians are advancing against the Italians with 100,000 men. Those Abyssinians are bitter fighters, and have before now beaten small European armies. It is likely to be a heavier task to conquer Ras Alula than the Italians may relish; but their colonial policy is probably a wise one, and it will have the support of England, which gives permission for the Italian troops to march from Erythrea on Kassala, which is in the English sphere.—*Independent*.

ISLANDS OF THE SEA.

—Great success now attends the work of the Rhenish Mission in Sumatra. At the beginning of last year there were 6000 candidates for baptism in the Bat-tak tribe, and of these 1000 were converts from Mohammedanism. In the southern part of the island the entire population have been followers of the false prophet, and until six years ago no one thought it wise to attack the enemy in such a stronghold. At that time a missionary established himself among them, and recently reported 350 baptisms and 500 others as receiving instruction with a view to baptism. In this number are several chiefs. Evangelists are asked for on all sides, and even Mohammedan fanatics are turning to Christianity. Moslem priests, in despair of their cause, have actually left some of the villages, and there is a general impression that Islam has had its day in a great part of that region.

—Rev. Oscar Michelsen, writing from Tongoa, New Hebrides, in July last, said: "The work for which we live continues to prosper. Do not suppose that there are not a thousand little things to try us; but these are only spiritual tonics, and things are going forward for all that. As an indication of that I may mention that three weeks ago I baptized 72 men and women on their profession of faith in Jesus. They were first instructed by the teachers, and then examined by myself. They had also been attending my Friday afternoon Bible-class for over a year. The Sunday before last 193 of us sat down at the Lord's table, and there was a cash collection of £13 4s. as an expression of gratitude to the Savior."

—What strange reading is this from a missionary on the island of New Britain! Note, not the literary style, but the frequency of a name which not long since stood for the extreme of ferocity and nameless vices: "We sadly need a few more Fijians to open up Kaibaira, Port Webber. We want to extend our

operations on New Britain, which will of course require a few Fijians as well as what native teachers we can raise. Already we have 3 boys stationed in the bush, at some considerable distance from the coast, and the results they have already achieved urge us to further effort. During the past year 4 Fijians have returned to Fiji from Raluana and 1 has died, while I have received but 3 new men, leaving me with 2 Fijians less than at the commencement of the past year, while at Kaba-kada 1 Fijian has died and 5 have returned home, whereas we have only received 2 Fijians and 2 Samoans. I would like just enough Fijians to oversee the boys."

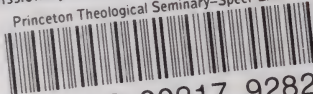
—The French missionaries in the Society Isles report that the condition of public education in Tahiti is very critical at present. In order to be economical and to *Frenchify*, the Government is seeking more and more to Catholicize the schools. It has a very simple plan—to close all the schools with which it is not satisfied. The field is thus thrown open to the Catholic priests, with whom the Protestants can only compete at a disadvantage. The future of Protestantism in these islands seems to be in danger, and the prayers of Christian sympathizers are entreated.—*Journal des Missions Évangéliques.*

—So far the reports from Madagascar are of a reassuring character. The French have been humane in the hour of victory. When a deputation of missionaries waited on General Duchesne, he received them very kindly, and assured them that they need fear no interference from him or his; and to a deputation of native pastors he declared that they would all be allowed full liberty of conscience and worship.

—A cable message from Antananarivo, the capital of Madagascar, *via* Port Louis, island of Mauritius, states that 2 missionaries at Arivonimamo, Mr. and Mrs. Johnson, of the English Friends' Mission, have been murdered during a riot.

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